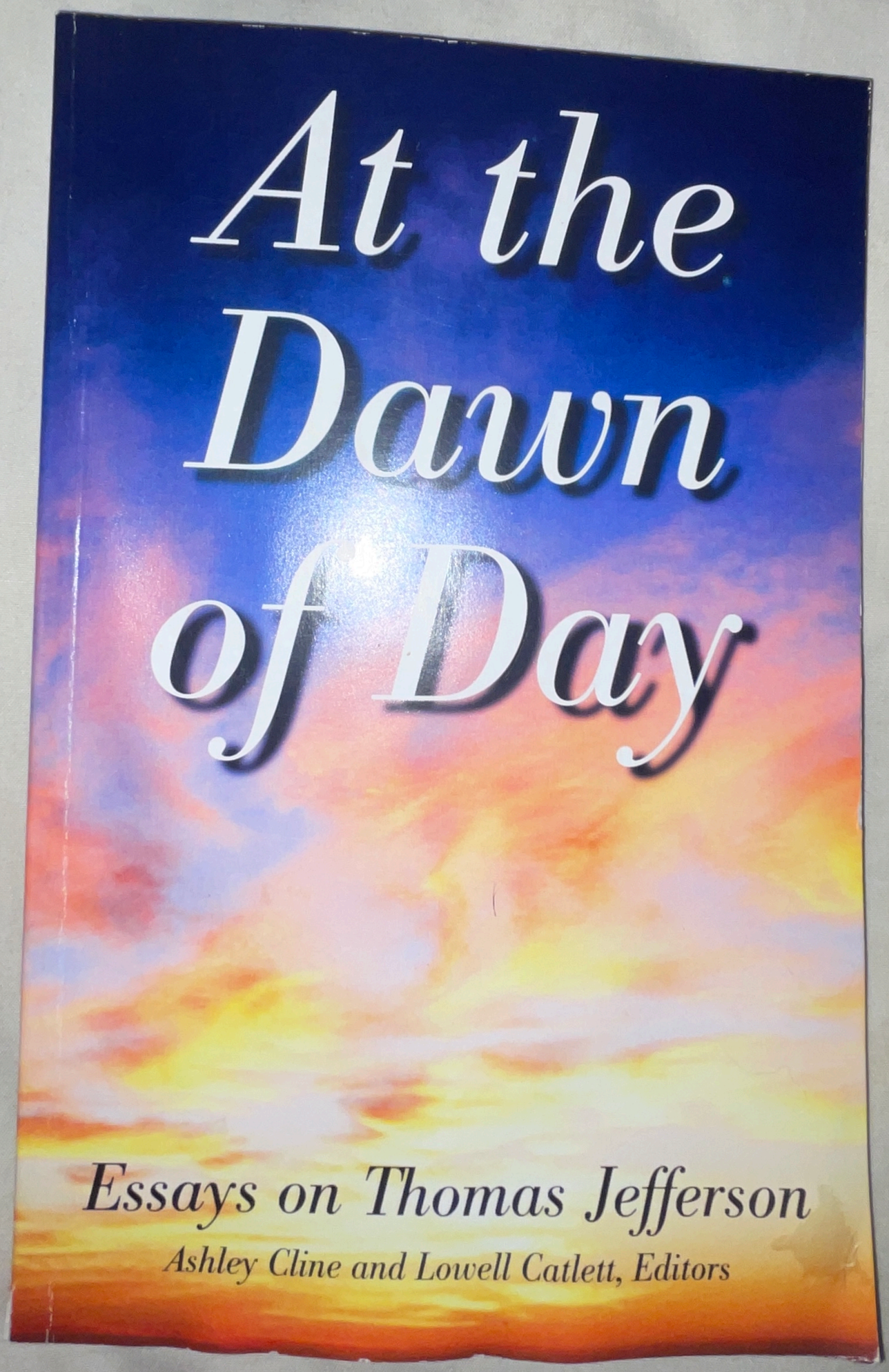
At the
Dawn
of Day
Essays on Thomas Jefferson
Ashley Cline and Lowell Catlett, Editors

At the Dawn of Day

"Enlighten the people generally and tyranny
and oppressions of body and mind
will vanish like evil spirits
at the dawn of day"

Letter from Thomas Jefferson to
Pierre Samuel Dupont de Nemans
April 24, 1816

Ashley Cline and Lowell Catlett, Editors

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CONTENTS

Preface vii
Introduction ix

A Gardener Named Thomas Jefferson 1
Heather Adragna
Women's Rights and the Conservative Faction 5
Elizabeth England
Petitor Veritatis 9
Brandon Aultman
"The Most Sublime of Nature's Works"
Natural Bridge of Virginia 10
Regina M. Atencio
Hunting the Moose 14
Robert Feuille
The Fourth of July: The Relationship Between Thomas
Jefferson and John Adams 18
Kara Taylor
Jefferson's Monticello 24
Kathryn Horan
Thomas Jefferson: Beer Brewer 29
Milo McMinn
My Introduction to Thomas Jefferson 33
Anthony Lazorko, Jr.
What Would Thomas Jefferson Do? 36
Sherry Kamali
Control of the World: A Use of Embargoes from
Jefferson to Carter 38
Brenda Walker
Thomas Jefferson and the Founders' Idea of Church
and State Relations 43
Rebekah Miller
A Different Phraseology Inserted: The Original Rough
Draft of the Declaration of Independence Unmasked 47
Amanda Reyes

The Father as Seen through Letters 52
Natalia Urbina
Lewis and Clark and the Native American Tribes 57
Ross Gamboa
Viewpoints in Jefferson's Notes on the State of Virginia 66
Nicole Read
The Golden Jefferson 68
Jessica Garcia
The Architecture and Inventions of Thomas Jefferson 71
Sasha Jaquez
A Knoll of Freedom 76
Danielle Rose
Our Lives and Not Our Words 78
Danae Perkins
Thomas Jefferson: The Unknown Man of Invention 81
Monica Garcia

Preface

INSPIRATION COMES IN ALL FORMS

Over the course of the fall 2004 semester at New Mexico State University, twenty-one scholars embarked on an intellectual journey which led them from the Virginia Piedmont of Albemarle County to the diplomatic halls of Paris to the wild frontiers of the American West. They became students of agriculture, law, science, architecture, and politics, all in the pursuit to understand one man, Thomas Jefferson. The study of Jefferson can be awe inspiring yet exhausting. There have been thousands of articles and hundreds of books written about Jefferson, along with new scholarship that continuously emerges, not to mention the countless correspondence left by Jefferson. It seems no man has had an influence in so many areas of American society as Jefferson.

When one thinks of Jefferson, the first thought which probably comes to mind is freedom. Jefferson provided a vehicle for freedom by drafting the Declaration of Independence. Not only was Jefferson a proponent of freedom from the crown, but perhaps more important was his belief and will to achieve freedom of person, freedom of religion, freedom in education, and freedom of the mind. Instinctively, Jefferson knew freedom of education and freedom of the mind would allow democracy to be sustained indefinitely.

> "Enlighten the people generally, and tyranny and oppressions of body and mind will vanish like evil spirits at the dawn of day."
>
> *–Thomas Jefferson to Pierre Samuel Dupont de Nemours, 1816*

The scholar's essays contained herein reflect the depth and breadth of Jefferson. Undoubtedly, the scholars found inspiration for their essays in many places; but without question, their greatest inspiration was their scholastic leader, Dr. Lowell Catlett. Dr. Catlett's ability to share his knowledge and love of Jefferson encouraged the scholars to explore the "natural world" of one of our founding fathers. The enthusiasm Dr. Catlett exhibited for these scholars, in and out of the classroom, provided them with guidance and confidence for this project. His true love of Jefferson and his love of teaching is exhibited in their essays. Both Jefferson and Dr. Catlett have provided individuals with the most important gift of all, freedom of the mind.

Ashley Cline, Editor
New Mexico State University
Las Cruces, New Mexico
April 26, 2005

Introduction

From Such Characters

Studying Thomas Jefferson results in taking many twists and turns–almost all of them pleasurable and/or intellectual delights. Witness for example, the simple idea of Thomas Jefferson's birthday. It is listed universally in modern times as April 13, 1743. However, when Thomas was eight years of age and before he would turn nine years old, his king, George II, changed the calendar because England and her colonies were eleven days behind the rest of Europe. George II decided to move from the Julian Calendar (Old Style) to the Gregorian Calendar (New Style) whereby 11 days were added. He picked the year 1752 as the demarcation for the new calendar. Thus Thomas Jefferson's birthday, Old Style, was April 2, 1743 and New Style, April 13, 1743. Since Thomas was relatively young when the change was made, it is reasonable to assume that the transition was uneventful. Indeed, nothing in his voluminous writings suggests otherwise.

However, Jefferson scholars are fortunate in having Thomas born in the late spring so that there is no confusion on the year of birth. New Style calendars start January 1 while Old Style start March 25th, thus the confusion with George Washington's birthday. Washington was born Old Style on February 11th, which would translate to February 22nd New Style, except for the starting time of the calendars. Since Washington's birth time was before March 25th, his Old Style birthday is February 11, 1731 while his new style birthday is February 22, 1732.

Perhaps the young Washington, who was twenty years old when England shifted to the new calendar, found the change both in the day of the month and year of his birth bothersome. Habits and knowledge gained and reinforced during childhood and early adulthood are hard to dislodge. But then again, perhaps Washington thought little about his birthday. Birthdays in the 1700s were events that were recorded in family bibles that were often lost to fires (very common) or in moves, remarriages, or gifting. Birthdays, in general, were not celebrated.

George Wythe, one of Thomas Jefferson's most beloved teachers and mentors, did not even know the day, month, nor year of his birth, regardless of New Style or Old Style. Scholars know that George Wythe was born on his family plantation, Centerville, in Elizabeth City County, Virginia. Yet the closest historians can get to his birth time is between late in the year of 1726 or in the early part of 1727.

A simple date, that turns out to be not so simple–twists and turns that impart new questions and insights. Jefferson, who loved details so much that he once recorded the number of peas it took to fill a quart jar, neglected to leave a recording of the day of death for his second daughter, Jane. We know only that she died in September, 1775. Jefferson arrived in August at Monticello and left in October to go back to Philadelphia so he was home when she died, yet we are left to wonder why he did not record the event with his usual attention to detail. Of his six children, he recorded both the birth and death dates for all except Jane's death date. Why? Jefferson's oldest sister was also his favorite. She died at age 25, unmarried, when Jefferson was 23 years old. Her name? Jane - - his second daughter's namesake. Was he consumed with grief as he was seven years later with the death of his wife Martha? Or did he name his daughter after his mother, Jane Randolph, with whom Jefferson most likely had a strained relationship? With Jefferson, the twists and turns never stop.

The following essays are written by a group of scholars following the many curves and paths that the study of Thomas Jefferson incites. It was my delight to be their escort as they worked their way through the Jeffersonian maze in an honors class at New Mexico State University entitled, The Natural World of Thomas Jefferson, during the fall semester, 2004. Ashley Cline has done a remarkable job as general editor in helping make the twists and turns a trip of enlightenment. Sylvia Evans and Irma Marshall have performed their usual outstanding jobs in editing and producing the book.

George Wythe, who in addition to Jefferson, was a teacher of many famous Americans, once wrote to John Adams that the reason he was a teacher was to "...form such characters as may be fit to succeed those which have been ornamental and useful in the national councils of America." With Jefferson, Mr. Wythe succeeded beyond even his own high standards; and as you read the essays in this book, you will understand a little more of those characters–complete with a few twists and turns.

Lowell Catlett, Co-Editor
Regents Professor
New Mexico State University
Las Cruces, New Mexico
April 13, 2005

A Gardener Named Thomas Jefferson

Heather Adragna

"The greatest service which can be rendered [any country] is to add a useful plant to its culture."

–Thomas Jefferson

Thomas Jefferson is well known for his roles as president, author of the Declaration of Independence, and founding father of the University of Virginia. Not only is he remembered for these infamous positions, but he is also known for being one of this country's first horticulturists. "With a keen interest in plants from a young age, and interest in all things American, he collected and planted local plants, as well as those from newly explored frontiers, on his famous Virginia estate Monticello" (Perry). Jefferson influenced many aspects of this country, including that of horticulture.

Jefferson had a keen scientific eye for observations and details. And there was no better place to exercise this ability than in his vegetable garden. "For Jefferson, the vegetable garden was a kind of laboratory where he could experiment with imported squashes and broccoli from Italy, beans and salsify collected by the Lewis and Clark expedition, figs from France, and peppers from Mexico" (The Scientist). Jefferson began his garden in 1770; and by the year 1808, Jefferson's garden had reached the dimensions of 1000 feet long by 80 feet wide. Within his approximately two-acre garden, Jefferson grew nearly 350 varieties of fruits and vegetables, including artichokes, sea kale, cabbage, strawberries, figs, tomatoes, eggplant, beans, cucumbers, peas, lettuce, radishes, broccoli, cauliflower, raspberries, and melons. These Jeffersonian crops were methodically arranged as best as he knew how; "The main part of the two-acre garden is divided into twenty-four "squares," or growing plots; and at least in 1812, the squares were arranged according to which part of the plant was being harvested – whether "fruits" (tomatoes, beans), "roots" (beets, carrots), or "leaves" (lettuce, cabbage)" (The Site). He found an interest in growing herbs as well and enjoyed learning of the medicinal properties that each held. Herbs such as chives, thyme, French lavender and other culinary herbs, however, were interspersed throughout the garden rather than concentrated in one location.

The garden served two important purposes. It was, of course, a source of sustenance and food, as Jefferson stated, "I have lived temperately, eating little animal food, and that . . . as a condiment for the vegetables, which constitute my principal diet." However he also appreciated the garden for the opportunities of learning it brought to him, and he often grew several varieties of each plant in order to observe the most vigorous and productive variety. For instance, he would grow up to fifteen different types of his favorite vegetable, the English pea, in order to scientifically select the best varieties and eliminate the varieties with the lowest yield: "I am curious to select one or two of the best species or variety of every garden vegetable, and to reject all others from the garden to avoid the dangers of mixing or degeneracy."

Being a person of scientific nature, Jefferson kept meticulous notes entered into what he called his Garden Book. As an important part of his book, he used the Garden Kalendar for recording daily events such as sowing seeds, harvesting, and fertilizing by adding manure to particular crops. Jefferson scrupulously recorded the results from his living laboratory for fifty-seven years, beginning in 1767 and ending one month before he died in 1824. "His Garden Book was his diary of these plantings and serves as one of the best records of plants and gardening of that period" (Perry). The first page of his Garden Book is opposite the front cover and reads as follows:

"1766. Shadwell

Mar.	30.	Purple hyacinth begins to bloom.
Apr.	6.	Narcissus and Puckoon open.
	13.	Puckoon flowers fallen.
	16.	a bluish colored, funnel-formed flower in lowgrounds in bloom.
	30.	purple flag blooms. Hyacinth & Narcissus gone.
May	4.	Wild honeysuckle in our woods open. Also the Dwarf flag & violets.
	7.	blue flower in lowgrounds vanished
	11.	The purple flag, Dwarf flag, Violet & wild Honeysuckle still in bloom. Went journey to Maryland, Pennsylva., New York. so observations cease."

During his first term as president, Jefferson played an active role in the launching of the Lewis and Clark Expedition. He held high hopes that the journey would result in the discovery of plants not then known to the East. "Jefferson was probably the

most excited by the expedition's plant discoveries that held some garden significance" (Hatch). The expedition resulted in Jefferson's seeing Osage plums, oranges and apples, along with several previously unknown varieties of squash, bean and corn. After receiving a new cultivar of bean in 1809, known as Arikara, Jefferson grew it in his garden. He was impressed with how quickly the variety matured and was in turn so readily available for consumption. However, he continued growing Arikara bean in 1811 and noted that it "is one of the most excellent we have had;" but he concluded, "I have one kind only superior to them, but being very sensibly so, I shall abandon the Arikara" (Hatch). Jefferson acquired new plants from the expedition, as well as from his own travels and from acquaintances located all over the world. In this way, Jefferson was one of the first Americans to further diversify the crops grown on American soil.

The grounds of Monticello were home to many types of plants, native or foreign, ranging from ornamentals to vegetables to trees. However, it was the study of his magnificent garden that should be remembered as the chief horticultural success at Monticello during the days of Jefferson. As the Age of Enlightenment was approaching, Thomas Jefferson managed to touch upon the subject of horticulture. It was his lifetime of observations and love of his garden that paved the way and served as the beginnings of American horticulture.

> "I have often thought, that if heaven had given me choice of my position and calling, it should have been a rich spot of earth, well watered, and near a good market for the productions of the garden. No occupation is so delightful to me as the culture of the earth."
>
> *–Thomas Jefferson*

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Women's Rights and the Conservative Faction

Elizabeth England

Within the United States, there has been an increasing trend toward conservative government. The term conservative was originally applied to a group of people who believed that the constitution should be interpreted literally. However, today the term incorporates a wide range of political ideologies, including grassroots campaigns and religious viewpoints. Many conservatives are against abortion. They support the appointment of a more conservative Supreme Court in order to overturn *Roe v. Wade*, the 1973 case that legalized a woman's right to have an abortion. This particular aim of conservative politics directly challenges the groundwork laid by America's founders. It blatantly mocks the years of struggle that women endured in order to gain equal rights under the law. Overturning *Roe v. Wade* would be devastating to the identity of the American woman.

In his *Federalist 10*, James Madison writes about factions, which he believes to be the biggest threat to the new United States.

> "By a faction, I understand a number of citizens, whether amounting to a majority or minority of the whole, who are united and actuated by some common impulse of passion, or of interest, adverse to the rights of other citizens, or to the permanent and aggregate interests of the community." (42)

According to Madison, some of the most dangerous of these groups are those that are based upon religion. The conservative movement, and thus the anti-abortion movement, is very closely associated with religious ideology. This often means that people who hold anti-abortion views do so with extreme passion. In the eyes of many, there are no exceptions: abortion is immoral.

The United States is a unique country because there is no state sponsored religion and people are given the liberty to practice their religious beliefs in peace. This is guaranteed to everyone by the Bill of Rights under the First Amendment. Thomas Jefferson, the famous author of the *Declaration of Independence*, also authored the *Statute of Virginia for Religious Freedom* in 1777. Jefferson

"never told [his] religion nor scrutinized that of another. [He] never attempted to make a convert nor wished to change another's creed," (Jefferson 3). The founding fathers felt that it was important for our government to be separate from any religious affiliations in order that everyone would be given the right to believe as they wished. Because the anti-abortion movement is so intricately woven with religious ideology, one might say that it is a faction that intends to infringe upon the rights of others as listed in the Bill of Rights.

The United States government was founded on the idea that people have the power to choose how they are governed and by whom. They are free to use their reason to determine what is in their best interests. According to Jefferson, in his *Notes on the State of Virginia*, "Reason and free inquiry are the only effectual agents against error." (Jefferson 2). It is up to every individual to choose what is appropriate, what is best for him or her individually. It is the job of the government, elected by the people, to choose what is best for the people as a whole. Madison states that people are often ruled by "passion, not reason." (Madison 263). The factions, in the end, get to determine what is best for the whole, though neither side has absolutely rational judgment. Laws, such as the Bill of Rights, are in place to ensure that the wishes of the whole, or of the factions, do not interfere with the rights of the individual. Thus, people can elect a government that is decidedly against abortion, but each individual woman has the right to reason, to make the choice about whether or not abortion benefits or hurts her.

Women have not always had the rights that are considered basic to Americans today. They have not always had the power to make their own decisions. For example, it was not until 1920 that women were granted the right to vote, after many years of demonstrating and lobbying. Even after the Nineteenth Amendment was ratified, women continued to face inequality in the home, in the workplace, and under the law. The feminist movement during the later decades of the 1960's and 1970's sought to recognize the inequality of women and strove to correct the imbalance that existed both in law and in social ideology. In her essay, *Compulsory Heterosexuality and Lesbian Existence*, writer Adrienne Rich describes some of the ways in which society supports the inequality of women.

> "Economically disadvantaged women –whether waitresses or professors- endure sexual harassment to keep their jobs... [they] may well turn to marriage as a form of hoped-for protection, while bringing into marriage neither social nor

economic power, thus entering that institution also from a disadvantaged position." (Rich 1769)

Marriage, according to Rich, is a legally recognized institution into which women are pressured by society, and in which, they are subjected by men. In addition, until very recently, divorced women stood little chance of retaining property or getting custody of their children. Thus, men had more protection under the law than women did.

Roe v. Wade was such an important decision in 1973 because it gave women the right to choose. The founding fathers wanted young America to have certain basic rights, yet these rights were long denied to women because they were women. The passage of the Nineteenth Amendment was not the end of the struggle for women's rights, but the catalyst. *Roe v. Wade* gave women power over their own bodies for the first time. This is still a powerful idea, one that has strongly influenced the ways in which American women think about themselves. Women are no longer pawns, subject to the whims of male government and society, but people capable of making their own decisions.

The conservative anti-abortion movement to overturn *Roe v. Wade* is a dangerous cause. Overturning *Roe v. Wade* or passing anti-abortion legislation would, in effect, be wrenching away a woman's control over her own body and handing it to the government. This would cause an enormous crisis among women. Who would any women be if she could not determine what happens to her own body? Women would, in effect, be reduced to the status of objects, unable to reason for themselves. This action would also defy the very foundation that people like Jefferson and Madison laid down for Americans in the Constitution. It would be a religious movement in nature, a possible violation of the Bill of Rights, and it would undermine the spirit of free thinking and individual rights on which our country is based. As Jefferson states, "If people let government decide what foods they eat and what medicines they take, their bodies will soon be in as sorry a state as are the souls of those who live under tyranny" (Jefferson 4).

It is the right of every individual to think and believe as they please. However, possessing that right does not permit anyone to infringe upon the rights of others, as Madison feared. Religion is separated from the functions of the government for an important reason. The government cannot force any moral or religious ideology on anyone. One goal of the conservative movement, that of overturning *Roe v. Wade* and effectively ending abortion, is in open defiance of basic American ideology. A law that would pertain only to women and govern the decisions that they could make concerning

their bodies not only undermines their rights as Americans, but their identities as women. The debate over abortion is not, in fact, so much about the practice. It is about the future of every woman in the world, about the right to stand up and say, "I am a person. I can make my own decisions." The United States is a leader in such democratic thinking; where is our democracy if the fundamental rights of half of the population are restricted?

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Petitor Veritatis

Brandon Aultman

The name recalls a sentiment of,
When being flogged under the iron
Fists of slavery, when mounted on the back of some
Equestrian beast, that future-guided greatness.

The born genius, locked
In a constant altercation with
An antiquated moral fiefdom
Occupying the mind and spirit,
So recalcitrant, leads the blind way
With a torch emblazoned by the light of courage
And freedom.

Free is a four letter word
One screams when whipped against
A post for attempting it.
Aimed at breaking their wills, you rebut
This institution, but it gets caught
Like vomit in the throat:
Your courage but lip service
To gain a great utilitarian good, for a Declaration.

And so God buttresses you,
But purports to tyrannize the politique.
You disallow Him to adhere
To the government.
Merci, my God would be offended.

Then, you die.
And what is left of you but spirit,
A corpse, bones, parietals, femora?
A corpse cannot study Latin;
It can only lie there in a stone box,
Still as the sea, calm and impassive.

"The Most Sublime of Nature's Works" Natural Bridge of Virginia

Regina M. Atencio

Have you ever heard of the Seven Natural Wonders of the World? If so, then you must have heard of the Natural Bridge of Virginia, which is considered to be one of those great natural wonders[1]. The Bridge is located in the Shenandoah Valley, which lies in the state's western corner tucked into the Appalachian Mountains, about a 10 mile drive from Lexington. The Natural Bridge is a large spanning limestone arch, which spans over a 250 feet canyon[2]. The Bridge is not only known for its geological awe and beauty, but it is also known for the historical people who are tied to its history. Some of the human history includes George Washington, Thomas Jefferson, and many others who have contributed to the preservation of this natural formation.

In order to gain a better understanding for the Natural Bridge, you must first understand how it came to be known as the wonder that it is today. During very ancient times, or about 500 million years ago, much of Virginia and this country was covered in water as a shallow sea. With the sea in place, many thick deposits of organisms were left behind, forming a layer of carbonate in its place. This layer of carbonate, in turn, added to the large formations of limestone, which is easily dissolved by flowing water or any water. The flow of the James and Cedar Creek rivers in the area acted as a knife, cutting out the large deposits of limestone which eventually formed a large cavern, which was assumed to be at least 200 feet deep at its deepest point[3]. The cavern roof eventually became too heavy to sustain its load, and the roof collapsed in all areas except where the bridge is today. The collapse of the cavern then led to the exposure of the large canyon, which now lies below the bridge. The bridge is an actual section of the cavern roof, which did not collapse with the rest of it. So when visiting the Natural Bridge today, you will

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[1] The Natural Bridge Pamphlet

[2] Smith, Robert. *Natural Bridge of Virginia*. Competitive Enterprise Institute. June 1, 1998

[3] Frye, Keith. *Roadside Geology of Virginia*. published by Montana Press Publishing Company 1986.

be actually looking at the part of an ancient cavern roof which did not collapse and has withstood a major period of time and weathering throughout the history of its formation.

The human history involving the Natural Bridge goes back many years. In spite of its long history, there is not much recorded information available that deals with the site. Many of the stories involving the bridge are from oral traditions or journals or the many scouting trips along the rivers. The full history surrounding the Natural Bridge is unknown, yet what is known is based on the many stories and journals from the visitors to this great natural feature.

Thomas Jefferson was a man of many interests, ideas, and achievements. Even though he is best known for writing the Declaration of Independence, being President, and for being a member of the Continental Congress, he had many other great achievements and ideas during his lifetime. One of his great achievements was the fact that he was the first to privately own the Natural Bridge. Through the notes of Jefferson himself, it was recorded that his first visit took place in August of 1767[4]. It has been said that once he saw this great site, he was intrigued to become the first private owner of the site. And indeed, he did purchase a 157 acres, which included the Natural Bridge, at a price of 20 shillings from George III in 1774[5]. This purchase led to his beginning preservation of the site.

It is known that his home at Monticello was less than 100 miles to the Bridge and that he visited the site frequently in order to enjoy it and make sure it was preserved for others to visit. Besides the educational value Jefferson received at the site, much of his studies were then used in very real situations. One of the most practical uses was during the Revolutionary War and also the War of 1812. During these wars, there was a need for ammunition for the guns so they found a way to use the Natural Bridge as a bullet-making tower. This was done was by pouring molten lead off the bridge; and on the way down, the lead would form into small circular balls or bullets. Once the newly formed bullets entered the water, they quickly cooled and were ready for use. Jefferson also helped to mine saltpeter at the foot of the bridge, which was also used as gunpowder during the war[6]. As you can see, the Natural Bridge was

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[4] Smith, Robert. *Natural Bridge of Virginia*. Competitive Enterprise Institute. June 1, 1998

[5] Stanton, Lucia. *Jefferson and the Natural Bridge*. April 1995. Monticello Research Department.

[6] Smith, Robert. *Natural Bridge of Virginia*. Competitive Enterprise Institute. June 1, 1998

not only a site to visit but was a site of thought and strategy during the time of battle and during our country's history as a whole.

Besides the real uses of this bridge, Jefferson also found other great ways to explore the land. Some of his other visits included surveying, nature, and geological studies of the area. In order to make sure the site was saved and accessible to others, he also built a two-room log cabin so that visitors could stay over and enjoy the site. During his visits to the site, he always recorded very detailed descriptions of many of the aspects found at the Bridge. Many of his notes and studies then went into his only published work, which was titled *Notes on the State of Virginia*. In his notes, he stated that if you

> "involuntarily fall on your hands and feet, creep to the parapet and peep over it. Looking down from this height for about a minute gave me a violent headache. Yet if you descending then to the valley below, the sensation becomes delightful in the extreme. It is impossible for the emotions, arising from the sublime, to be felt beyond what they are here: so beautiful an arch, so elevated, so light, and springing, as it were, up to heaven, the rapture of the Spectator is really indescribable!"[7]

From the great joy Jefferson received from the sight, he readily and regularly encouraged many of his acquaintances to go and visit the beautiful site. Some of its famous visitors include James Monroe, Sam Houston, Daniel Boone, and Andrew Jackson.

Jefferson was indeed a large proponent for preservation and private ownership until his death. Upon his death on July 4, 1826, the land was passed down to his daughter, Martha Randolph. The land remained in the family possession until 1835 when the family was forced to sell due to the large amount of debt Jefferson left behind after his death. The land was then sold to Joel Lackland thus leading to the continuation of private maintenance until this day[8]. "The history of Natural Bridge's successful private preservation over 250 years is indeed a testimonial to private

[7] Jefferson, Thomas. Notes on the State of Virginia.
[8] Branch, Michael. *The Height of Our Mountains: Nature Writing from Virginia's Blue Ridge Mountains and Shenandoah Valley*. Published by The Johns Hopkins University Press, 1998

property and private ownership. Mr. Jefferson was onto something in his Declaration of Independence[9]."

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Hunting the Moose

Robert Feuille

On January 7, 1786, U.S. Minister to France, Thomas Jefferson, penned a letter to his friend John Sullivan, a Revolutionary War general and governor of New Hampshire. In an attempt to silence the claims of French naturalist Comte Georges-Louis Leclerc de Buffon, who contended that the animals of America were smaller in size and number than those of Europe, Jefferson requested "the skin, the skeleton, and the horns of the Moose" be sent to him in Paris.[1]

The Algonquin guide had led him to this spot the day before. John sat with his back to a towering birch tree. From his position he could see the reflection of distant mountains in the slowly rippling waters of the lake. The ridge sloped gently down to his right, curving slowly and deliberately around the small lake's edge. A breeze moved up toward him from the lake, dropping burnt red and orange-tinged leaves in his lap. The guide moved through the woods unheard and unseen, but never more than a shout away.

As the sun arced past its apex in the sky, John stood to stretch his legs. He had not eaten since he and the guide had left camp long before sunrise. The muscles of his lower back clenched tightly and his stomach churned. A group of birds scurried from the brush near the lake's edge. Sullivan crouched. He knew that the moose, if this was a moose, had poor eyesight but was certainly not blind. Moments passed, and the general reminded himself to breathe.

And then, awkwardly, a bull moose stepped out of the trees. The animal strode heavily toward the water's edge and dipped his head to drink. John stood, raising the musket slowly to his shoulder and peering down the barrel. He stepped slightly sideways, sending a loose stone several feet down the slope before him. The moose paused. John's breath caught in his throat and he stood motionless, rooted to the dry ground. The moose raised his mouth from the water, his ears searching for the source of the noise. After what seemed like an eternity, it resumed its drinking. Slowly and deliberately, Sullivan drew back the musket's hammer. The sweat on his palm made the gun's stock slippery. Although the moment of

tension had passed, the shaking in his hands had not. He took a deep breath to steady his hands and his heart.

A realization dawned on him like the sun moving over the mountains. He could no longer feel the wind on his face. The winds had shifted and were now blowing from behind him, toward the moose. At that instant, the moose caught his scent. The moose moved more quickly than John had thought possible. With one swift look in John's direction and a short intake of air to verify the alien presence, the moose turned tail and loped toward the woods.

The shot rang through the air flying above its target, and the trees exploded with life. Birds and squirrels moved in a frightened frenzy of activity and the moose turned quickly from the lake and dashed for the woods. Wematin, the guide, sprang from the bushes to the moose's left. He filled the wind with a volley of arrows, but too late. He too had been caught unprepared for a shift in the wind's direction. The moment of opportunity had passed, and the pair of hunters stared forlornly after fleeing prey.

The wind was bringing with it a change in the weather. A blanket of clouds was slowly moving over the horizon to tuck nature in and usher the hunters hurriedly back to their camp. Upon their arrival, droplets of rain sent them scrambling into their tents.

The rain marched through the New Hampshire woodlands, confining John Sullivan and his support staff to their waterlogged tents for three solid days. The water left the ground soggy and autumn's falling leaves sodden. Wematin informed him that, although inconvenient and uncomfortable, the rain meant that they no longer had to wait for a bull moose to come to them. The pre-rain combination of the dead, crunching leaves that littered the forest floor and the moose's excellent hearing demanded that they hunt from a stand. For two weeks they had scouted locations for moose sign and then spent days watching and waiting for a moose to return. The incident at the lake had been their second moose sighting, and their second failure to capture the beast.

Their first encounter took place in a wooded glade. Late in the evening of the third day of their stand, the moose had wandered into a clearing. The bull chewed thoughtfully on the fallen twigs around him. Wematin, stubborn in his generosity, had insisted that he would not fire on the moose until Sullivan had first shot. The surrounding trees created a fence around the moose, forcing John to move to his left. His movement drew the attention of a squirrel, whose scurrying alerted the moose. A broad maple tree blocked John's hasty shot.

At dawn the day after the rain ended, Sullivan and the guide set out from camp. They planned to hike a large circle of Wematin's planning, arriving back at camp some time near sunset

that evening. And so they began their trek through the woods. The recent rains had washed away any fresh moose sign, but they continued on, keeping the wind on their faces as best they could.

Just before noon, they spotted several deer sunning themselves in an open field. The silence resulting from the soggy ground led them within twenty-five feet of the animals. Sullivan stood watching them for nearly ten minutes before he and Wematin skirted the edge of the clearing to the other side. They were careful not to alert the deer, as their stampede through the forest might send other animals running as well.

At midday, they sat on a group of large stones near a creek and ate biscuits and hard tack. They listened to the burble of the creek's water as it caressed the rocks and the singing of the birds high in the elms and firs. After the meal, John lay down to rest.

He woke with a start. Wematin was shaking him vigorously by the shoulder. As he slept, a large bull moose had stopped at the creek for water before lumbering through the trees. John sprang from the forest floor and followed Wematin through the underbrush. The guide carved a wide, arcing path around the moose. The thoroughly dampened ground muted their haste.

An hour later, they found the moose. Wematin pointed out the bull, which was barely visible through the trees ahead. They moved slowly to intercept the animal, carefully silent, standing behind a birch and watching the moose step by, no more than fifty yards away, Sullivan gripped his musket tightly. Beads of sweat formed on his brow and palms as he took his aim. He breathed in heavily. Slowly exhaling, he squeezed the trigger.

The bull staggered, almost falling. Regaining its balance and wits, the wounded animal was beginning his plunge into the undergrowth when Wematin let fly his arrows. They hit their mark; the two arrows lodged firmly in between the shoulder blades sent the moose crashing to the forest floor.

The hunters stood in stunned silence. They had finally achieved their goal. Their minds racing, they stepped slowly toward the large animal. Its hide was deep brown, like the color of expensive chocolate. The polished bone of the antlers rose majestically from behind the bull's long ears. The beast's elongated head rested on humped shoulders. The pair stared at their conquest. It may or may not have been the same moose they had already encountered, but each in his own way felt a sense of kinship with the animal.

In September of 1787, a box arrived in Paris containing the skin, bones, and horns of a moose. Sullivan wrote to Jefferson that the request had been difficult, but that he had succeeded, except

for leaving in the bones of the animal's head. Jefferson replied, "They were all in good enough condition except that a good deal of the hair of the Moose had fallen off. However there remained still enough to give a good idea of the animal, and I am in hopes Monsieur de Buffon will be able to have him stuffed and placed on his legs in the king's cabinet." The remains of the moose were delivered to Buffon, who thanked Jefferson for his contribution. Years later, Jefferson commented to Daniel Webster that Buffon "promised in his next volume, to set things right also; but he died directly afterwards."[1]

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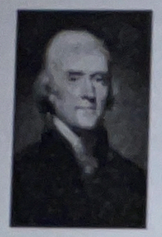

The Fourth of July: The Relationship Between Thomas Jefferson and John Adams

Kara Taylor

"I find friendship to be like wine, raw when new, ripened with age, the true old man's milk and restorative cordial"

—Thomas Jefferson (Allison, 1966, p.2).

The Fourth of July—it is a day celebrated by Americans with fireworks, food, friends, and family. It is Independence Day, aptly named for the signing of the Declaration of Independence. It was the collaboration to produce this unprecedented document that reunited two prominent American men in 1776 and resulted in a friendship that stood the test of time. These two men are Thomas Jefferson and John Adams, and their legacy in American history is profound. The Declaration of Independence, while extremely significant, was a mere glimpse into what would be achieved by them in later years. Although Thomas Jefferson was the author of the Declaration of Independence, John Adams was an integral part of the document, and both men respected one another and their contributions to American leadership. After all, both would become presidents of the United States of America, both were diplomats under George Washington (Adams in England and Jefferson in France), and both held the same contemporaries. Each man left a unique and considerable impact on America, but it was their personal relationship that captures the curiosity of many who try to understand these two leaders. Their uncanny ties to July 4th are almost mystical, as this date essentially marks the beginning and the end of their oscillating friendship over time. Few significant relationships exist without hurdles, and theirs was no exception.

Despite coming from different areas of the new nation, Jefferson and Adams had quite a lot in common. It was their public careers that first brought these two men together in Philadelphia for the Second Continental Congress in 1775. Jefferson traveled from Virginia to make his first appearance as a delegate; and Adams, who was from Massachusetts, was already an esteemed member

(Allison, 1966). Both men were lawyers, very successful ones in fact; and this experience in law only strengthened their ties to one another. Because of their similar experience in professional and political undertakings, Adams and Jefferson shared the same circle of friends and colleagues. Among these were George Washington, James Madison, Edward Coles, and Benjamin Rush. Coles and Rush would later be an integral part of mending the rift between the two men.

Aside from public similarities, they had a lot in common in their personal lives. In a time when marriage was for anything but love, both Adams and Jefferson were very much in love with the women they married. This was apparent in Jefferson's relationship with his wife Martha. She died just ten years into their marriage, as the physical strain of numerous pregnancies took their toll on her weakening body. She became so gravely ill that Jefferson reduced his partaking in political activities to stay by her side. He did serve in Virginia's House of Delegates and as governor, but he did not accept the position as commissioner to France that was initially offered by the Continental Congress. Eventually Martha died and Jefferson was devastated. According to his daughter, he shut himself in his room for three weeks until his anguish slowly began to fade. He eventually agreed to serve as commissioner to France (*The White House: Martha Wayles Skelton Jefferson*).

At the same time that Jefferson was in France, John Adams was a commissioner in England. His wife and life-long companion, Abigail, accompanied him. Adams' love for his wife was apparent in the deep affection and respect he bestowed on her. Their letters of correspondence while he was away on political business show how much they longed for one another, and Abigail considered her husband to be her "dearest friend" (*The White House: Abigail Smith Adams*). Abigail was a vital character to her husband not only throughout his political career, but also in his relationship with Jefferson. While in England, Abigail Adams became a mother figure to Jefferson's daughter Mary (also known as Polly) who stayed in England until she was to eventually meet up with her father in France. She lived with Abigail while she was in England and formed a deep bond with her. When Polly died in 1804, it was Abigail who reestablished communication with Jefferson by means of a condolence letter. At this point in time, John Adams and Thomas Jefferson had not been on speaking terms for nearly three and a half years (Cappon, 1987).

Despite their seemingly endless similarities, there were several differences between these two men. The most obvious of these was their personalities. John Adams admitted to many pernicious qualities. He was too formal, impatient with those of

acting thro' men whose views were to defeat mine; or to encounter the odium of putting others in their places. It seemed but common justice to leave a successor free to act by instruments of his own choice. If my respect for him did not permit me to ascribe the whole blame to the influence of others, it left something for friendship to forgive, and after brooding over it for some little time, and not always resisting the expression of it, I forgave it cordially, and returned to the same state of esteem and respect for him which had so long subsisted." (Cappon, 1987, pg. 270-271)

Thus it was clear that despite both political and personal disparities, Thomas Jefferson felt no animosity toward the man he had once considered his good friend. At Abigail's encouraging, John Adams read the letter in which Jefferson had disclosed these feelings to her and John replied in a neutral manner that he had no comment at the time (Cappon, 1987).

In the summer of 1811, Edward Coles, secretary to President Madison, and his brother John set out to deliver letters from the new president to various statesmen. John Adams was on this list; and when they arrived to deliver Adams his letter, they were welcomed by John and Abigail. Discussions ensued and the subject of Thomas Jefferson arose along with Adams's version of past discrepancies. Since Edward Coles was a neighbor of Jefferson in Virginia, he told of the same incidences from Jefferson's point of view. Adams then expressed admiration for the character of his old friend and declared that he still loved him. Once Jefferson learned of Coles's visit, he turned to his friend Benjamin Rush and conveyed his excitement over the news it brought. Rush, however, had already been trying to reunite these men for two years. Finally, after much encouragement for reconciliation on both sides, the correspondence of the two former friends resumed. It was not completely due to Rush's tactics—it was also influenced by the looming War of 1812. They proceeded to discuss the issues surrounding the war because, after all, Adams and Jefferson were in agreement concerning the Constitution and forms of government in general; it was on measures of administration and other details that they disagreed (Cappon, 1987). And so these men continued their correspondence and friendship for the remainder of their lives.

In the year of 1826, the relationship between Thomas Jefferson and John Adams was as strong as ever. Both men were weak and aging by this time—Adams was much older—and many believed they both knew their days were limited. Although they met

in June of 1775 and formed immediate respect for one another, it was not until their work on the Declaration of Independence that they developed the historical friendship still alive in literature today. It can be said that their relationship was born on a fateful day in 1776, and both men died just hours apart on that same day—the Fourth of July.

"But friendship is precious, not only in the shade, but in the sunshine of life; and thanks to a benevolent arrangement of things, the greater part of life is sunshine"—Thomas Jefferson (*Thomas Jefferson Quotes*).

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Jefferson's Monticello

Kathryn Horan

Monticello was Thomas Jefferson's dream house, and he spent most of his life building and rebuilding it. He wanted it to be absolutely perfect, and he would not be satisfied with anything less than perfection. Monticello means "little mountain", and that is exactly where Jefferson built Monticello—on a piece of land he inherited from his father on top of a small mountain. He started building in 1768 when he was twenty-five years old. The "heavily wooded land three miles outside of Charlottesville in Albemarle County, Virginia, in the foothills of the Blue Ridge Mountains was part of the thousands of acres of land he had inherited in 1764 from his father, Peter Jefferson" (Leepson 7).

Construction really began on Monticello in 1769. Jefferson was constantly doing and redoing his plans for his home. According to Peterson, "the first Monticello was much smaller than the one the world knows, and it featured, at least in the plan, two-storied porticoes at front and rear" (2). In 1796, "[Jefferson] tore up his original plans, and created a new one incorporating architectural ideas he was exposed to during the four years he spent in Paris...the result was a 10,660 square foot, twenty room Roman neoclassical building with distinctly Jeffersonian touches" (Leepson 8). Jefferson is famous for some of the architectural inventions he included in his house. Some of these are "two-story high ceilings, a dome, beds tucked in alcoves, skylights, interior 'privies,' narrow staircases...a dumbwaiter to carry wine from the cellar to the dining room and the enormous seven-day great clock framing the door of the entrance hall" (Leepson 9).

In 1772, Jefferson married Martha Wayles Skelton. They moved into Monticello after they were married; but at this time, the house was still uninhabitable—they were forced to live in Jefferson's "bachelor quarters in a small outbuilding on the mountain" (Peterson 2). It would not be until "1809 that the interior of the house was completed in roughly the state it appears today, but the porticoes on the exterior were not finished until 1823" (McLaughlin 15). In building Monticello, Jefferson was more set on altering the original building that was there than repairing it. Jefferson instead "chose to proceed with his plan for enlarging the house to more

than double its original size" (McLaughlin 16). This, no doubt, impeded the completion of the house.

Jefferson definitely knew what he was looking for and what he wanted when it came to building his dream house. He would not accept anything short of perfection. If he was not satisfied with how a particular project was coming out, he would have the builders tear it down and rebuild it according to his new specifications. The result was an amazing mansion. Jefferson even had a library that would rival any other library in the world. It "numbered six thousand volumes...shelves of books, floor to ceiling, covering every available bit of wall space in the suite...[it] included a pair of semi-octagons with doors, windows, an alcove bed, and a fireplace...the length of the [book] cases could not be standardized, but had to be custom-constructed to fit each wall space" (McLaughlin 21, 23). This was no doubt one of Jefferson's favorite rooms considering his famed love for books. Adjoining Jefferson's library was his bedroom. His bedroom "was two stories high, illuminated by a skylight. The bed was located in an alcove between the bedroom and the adjoining study; over the alcove was a small room with three oval windows...this was Jefferson's clothes closet, which was reached by a small ladder at the head of the bed. Walking through the doorway at the foot of the bed-alcove, [one] would have entered the study...one of the half-octagon rooms on the southwest corner of the house" (McLaughlin 20).

Jefferson was very fond of privacy. McLaughlin even suggests that Jefferson built Monticello as a "conscious desire to escape from the rule of his mother and the crush of too much family in too little space...in fact, he called [Monticello] the Hermitage before changing the name...It was to be, in short, everything Shadwell was not—spacious, private, artistic, and *his*" (51). The kitchen Jefferson built at Monticello exemplifies this notion of privacy. Jefferson wanted minimal interruptions during his meals, so he "construct[ed] a lazy Susan serving door at the end of a dining room alcove...He also built dumbwaiters on each side of the dining room fireplace for bringing wine up from the cellar" (McLaughlin 256).

When one visits Monticello, they are bound to notice the two L-shaped wings that extend out from the main building structure. Jefferson did this not only to "create an ordered architectural symmetry...but the contour of the mountaintop made it possible to construct all of the dependencies partially underground so that they could not be seen—or heard or smelled—from the main house" (McLaughlin 28). In order to keep noise and stench out of the house, a number of randomly placed outbuildings had to be built. "Each building usually satisfied a single function—kitchen,

laundry, stable, carriage house, storerooms, icehouse, pantry, smokehouse, and privy. Slave quarters were usually located farthest from the house" (McLaughlin 28). The Monticello kitchen faced south so it "would be sunny during the cold winter months" (McLaughlin 29).

One of the most famous and impressive structures at Monticello is the dome. Monticello was the first American home to have one. This was also the most expensive part of the house to build. McLaughlin says "it was reputedly intended to be a billiard room with its own set of stairs leading from the entrance hall, but the stairway was never built. The dome could only be reached by a narrow staircase and a dark hallway... [instead it] was used as a children's playroom, as a spare bedroom, and finally as an elegant, expensive attic storeroom" (36).

Jefferson was especially fond of the octagon. He used them extensively throughout Monticello. It turns out his love for octagons was both aesthetic and practical. According to McLaughlin, "The octagon...squares the circle. Its virtue is that it gives the illusion of a circular space while retaining flat surfaces for the carpenter and bricklayer. And furniture naturally fits better against a straight wall" (61). Monticello was built in a style called Palladianism. When Jefferson went on a trip to Annapolis, Philadelphia, and New York, he found "engraved plate books [that] were mainly Palladio and Robert Morris" (McLaughlin 56). It was from these books Jefferson was inspired to design Monticello in the Palladianism style.

Monticello was made from both brick and wood. Jefferson chose to make the outside of his house brick because "it is uniformly modular and does not have to be altered in any way before it is laid up in a wall. Because of its small size, brick is structurally flexible, equally comfortable in a curved surface as in a straight one" (McLaughlin 79). Although Monticello was made up of a considerable amount of brick, wood was the next most common material used. Wood made up the "floors, roof, porticoes, windows, stairs, and most of the decorative interior work" (McLaughlin 84). Needless to say, carpenters were in sharp demand.

To round out the house, Jefferson had a "dressing room on the south side and the dining room on the north side...pairs of octagons on each end of the house...joined in the center by large semi-octagonal piazzas. The south piazza was enclosed with glass and served as Jefferson's workshop and greenhouse" (McLaughlin 253). Staying true to his love of octagons, Jefferson finished out the house with "four semi-octagon rooms, two semi-octagon piazzas, a semi-octagon balcony, a full octagon bedroom, and an octagonal dome" (McLaughlin 253-254).

The columns at Monticello are a feature of the house that stands out. They are very prominent and lovely. Few people know how much trouble they caused Jefferson when it came time to put them up. They were one of the last things put onto the house. The first columns erected at Monticello ended up being crooked and had to be redone. Richard Richardson, who was in charge of putting them up, put up another set of pillars. "When one-and-a-half columns had been erected, these too...were found to be 'not perpendicular'" (McLaughlin 287). These columns had to be torn down once more. Jefferson had finally had enough, "in 1803, [he] paid a mason, Robert Hope, $20 to finish the job" (McLaughlin 287).

In addition to his amazing home, Jefferson's little mountain also boasted an impressive garden. This was another one of Jefferson's pride and joys. Jefferson had a vegetable garden that extended "along a one-thousand-foot terrace gouged from the side of the mountain and supported by a stone wall" (Jackson 46). In his vegetable garden he grew many different varieties of vegetable—"seventeen kinds of peas, white eggplant, and purple broccoli" (Leepson 10), just to name a few. He had an orchard that was "on the south-eastern slope, below the house" (Jackson 57). Jefferson's favorite fruit to grow was the peach, and peach trees made up the majority of trees in his orchard. Jefferson had "three hundred acres [that he divided] into seven fields, each of which he planted in a different crop, rotating the crops annually" (Leepson 9).

Jefferson also had some buildings separate from Monticello on his land. Mulberry Row was a plantation street on the southside of the first roundabout. In 1771, "Jefferson had planted the mulberry trees that gave the street its name...Mulberry Row had been not only the manufacturing and shop center of the plantation, but also the living quarters for the house slaves" (McLaughlin 29). In 1794, Jefferson went into the nail manufacturing business and kept his blacksmith shop out near Mulberry Row as well.

Jefferson did not consider Monticello to be complete until 1822. He would die four years later. Jefferson refused to consider Monticello finished until a stonecutter was hired "to quarry and cut stone needed for the bases and capitals of the west portico columns" (McLaughlin 333). However, after the columns were completed, Jefferson made a deal with the stonecutter "to do the stone work on the portico floors and steps" (McLaughlin 334). Now Jefferson could die knowing his beloved Monticello was completed.

Jefferson put his heart and soul into Monticello. Unfortunately, he was only able to enjoy the finished product a few years before his death. After Jefferson's death, however, "Monticello fell to ruin and decay" (Peterson 1); but thanks to the

love and dedication of the Levy family and descendants of Thomas Jefferson, Monticello has been restored to its original glory. Now thousands of people trek to Monticello every year to see the life project of one of America's greatest minds.

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Thomas Jefferson: Beer Brewer

Milo McMinn

Thomas Jefferson, author of The Declaration of Independence and one of the most esteemed Presidents of the United States, partook regularly in the consumption of beer. Beer was a common table drink in the eighteenth century and it was served regularly at Monticello. Jefferson by no means was particularly a beer-drinker but rather he was truly more interested in wine. Nonetheless, because of his immense impact on our nation and his endeavors in brewing in the early nineteenth century, Thomas Jefferson has obtained a unique and appealing place in the history of beer in America

It is said that the Pilgrims landed at the famous Plymouth Rock because of a dwindling beer supply. Whether this comment is proven to be relevant or just blatant fallacy, it engulfs the true importance of beer in the colonies. In this era, it was still unknown that some water sources were contaminated, contained various parasites, and that boiling the water made it safe to drink, which acted as a form of sanitation. Drinking water made many people ill and literally hundreds upon hundreds of people died from water contamination. Ale drinkers were somehow not as affected as so many others were; so individuals began substituting ale for water. Because of this, ale became a major dietary form in the colonies. "It was the common item which spanned generations, from the cradle to the grave, infants were fed beer and it was recommended for that of nursing mothers, everyone drank beer."[1]

Rural areas brewed small quantities of beer in their kitchens for home use. Thomas Jefferson's wife Martha had a knack for making great tasting beer and brewed fifteen batches nearly every two weeks. After the death of Thomas Jefferson's father, Peter Jefferson, inventory taken listed the book titled "The London and Country Brewer" which suggest that beer may have been brewed at Shadwell during Jefferson's youth.[2] Although

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[1] Smith, Greg. "Brewing in Colonial America" BeerHistory.com. [cited October 29, 2004] Available from the World Wide Web: (http://www.beerhistory.com/library/holdings/greggsmith1.shtml).

[2] Lucas, Ann. "The Philosophy of Making Beer" Monticello Report, Monticello.org. [cited October 27, 2004] Available from the World Wide Web:

Jefferson commonly planted hops in his garden, he didn't begin brewing his own beer until 1812. After Martha's death in 1782 and with the various political offices held that pushed him to travel, Jefferson was forced to purchase beer from various commercial brewers and neighbors.[3]

At the end of his presidency, Thomas Jefferson retired home. He attempted to increase the earnings of his farms in order to pay off his many debts accumulated throughout the years traveling and holding public office. In the spring of 1812, Jefferson embarked on the pursuit of brewing beer from malt purchased from his neighbor William Meriwether and hops bought locally.[4] The first documented account of Jefferson's plan to institute brewing is found in a letter to Meriwether:

> "I lent you some time ago the London and Country Brewer and Combrun's book on the same subject. We at this day beginning, under the directions of Capt Miller, the business of brewing Malt liquors, and if these books are no longer useful to you I will thank you for them, as we may perhaps be able to derive some information from them."[5]

In September of 1813, Thomas Jefferson and Joseph Miller started brewing beer at Jefferson's Monticello home. Miller, who was an alien of war, traveled to the United States from England to claim land left to him in Norfolk by his half-brother, Thomas Reed, who had recently passed away. During Miller's voyage from England to Norfolk, the ship that he was aboard, the Lydia, was detained by British war ships. After the long awaited release, the Lydia was then further turned away by American ships enforcing a blockade on the British. Miller, with his young daughter Mary Ann, finally reached Norfolk in early April 1813 and was sent inland because of their British citizenship. By some coincidence, the Millers ended up in Albemarle County and came in contact with former President of The United States Thomas Jefferson. Jefferson was interested in Miller and welcomed him at Monticello because of his skills as an English brewer.[6]

(http://www.monticello.org/reports/life/beer.html).

[3] Baron, Stanly. Brewed in America: A History of Beer and Ale in the United States. Little, Brown and Company 1962. [Hereafter cited as Baron].

[4] Baron,137.

[5] Jefferson to Meriwether, 17 September 1813 (Mass. Historical Soc.).

[6] Lucas, Ann. "The Philosophy of Making Beer" Monticello Report, Monticello.org. [cited October 27, 2004] Available from the World Wide Web:

Jefferson, under the guidance of Capt Miller, became a beer brewer at his estate of Monticello. Miller even went so far as to instruct Jefferson's slave, Peter Hemmings, in the art of brewing beer. Thereafter, Jefferson's estate was able to produce beer on its own without voyaging outward.[7] Jefferson even began the process of malting his own grain rather than purchasing it from his near neighbor Meriwether. Monticello truly became "beer self sufficient", even with Miller's absence back to Norfolk. The only items that Jefferson needed for his personal beer were jugs and corks for holding and storing purposes.[8]

During Jefferson's various brewing endeavors, he also pursued the ability to make malt from corn. In a letter to Joseph Coppinger, Jefferson reported his actions to attempt to acquire Coppinger's book, "The American Brewer," that describes the method of malting Indian corn. Jefferson even stated to Coppinger, "We had tried it here (malting corn) last fall with perfect success, and we shall use it principally hereafter."[9] It was well known in the area that Jefferson brewed great beer through both malting of corn and grain. His recipe was even requested by neighbors. He received an inquiry from former governor James Barbon requesting his recipe: "Some years past I recollect to have drunk some ale at Monticello which I understood was of your own brewing. The manner of doing which you had obtained by a recipe from some intelligent Briton... You will oblige me much by furnishing me with a copy of the recipe as soon as your convenience will permit."[10] Jefferson replied in length explaining that he had no receipt (sic) for brewing and doubted that brewing could be successfully performed with a receipt (sic). Rather Jefferson recommended Combrune's book on the subject that would assist in the best processes of brewing beer for Barbon.[11] Further showing his knowledge in brewing beer, Jefferson, in a correspondence with James Madison, welcomes him to send someone to Monticello for fall brewing in order to learn the various processes of brewing "if your pupil is ready at comprehending it."[12]

Brewing at Monticello was said to continue right up until July 4, 1826 when Jefferson passed away.[13] Jefferson actively

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(http://www.monticello.org/reports/life/beer.html).
[7] Baron, 143.
[8] Jefferson to Randolph, 27 September 1814 (Mass. Historical Soc.) & Jefferson to Miller, 14 October 1816 (Library of Congress).
[9] Jefferson to Coppinger, 25 April 1815 (Library of Congress).
[10] Barbour to Jefferson, 30 April 1821 (Library of Congress).
[11] Jefferson to Barbour, 11 Mat 1821 (Library of Congress).
[12] Jefferson to Madison, 11 April 1821 (Library of Congress).
[13] Baron, 148.

brewed beer at Monticello for about thirteen years, both experimenting and creating brewed beer, a period of time that undoubtedly gave the creator of one of our nation's greatest documents and founder of the University of Virginia vast knowledge in all aspects and processes of brewing beer. Because of Jefferson's immense impact politically and socially, his endeavors in brewing in the early nineteenth century will continue to hold a unique and appealing place in the history of beer in America.

Cheers!

My Introduction to Thomas Jefferson

Anthony Lazorko, Jr.

When I was in the third grade, my father got into a bitter argument with the local parish priest and pulled me out of Catholic school. I was sent off to the local public school, Thomas Jefferson Elementary, which my mother had attended when she was 10 years old after moving to Philadelphia from Boston. On my first day there, I received from my teacher a green-covered book titled American History. As the class began reading about the early events in our country's history, it was the photos and drawings that really caught my eye. It dawned on me: I know that building. It's Independence Hall where the Liberty Bell is, and that's Carpenter's Hall where the Continental Congress first met! Well, that really impressed me.

I made those connections because my grandfather, a violin maker who lived on our third floor, was a great walker. He walked me all over the neighborhood, which, in those days was pretty shabby and run down. That history book was dealing with events that took place in my neighborhood. It made history very real for me to know that I was stepping on the same streets, sidewalks and alleyways where these great people had also walked.

All this important stuff had happened in my neighborhood! How could that be? I would have imagined a grander setting. The neighborhood I came from was a melting pot of people from many places, mostly Eastern Europe, and all their goals were to become Americans. Most people I knew didn't speak English. My parents spoke Polish when they wanted to keep me out of the loop, but I understood more than they thought I did. I pondered: What is an American, anyhow? What is America and why? Why did all these people I saw every day come here anyway? It was the last days of the great depression. I didn't realize it then, but most of us were very poor. That's why my father sent me to the store for three cigarettes, my mother for two eggs. Maybe we never locked our doors at night because there wasn't much worth stealing from each other.

When World War II started, things picked up. More people were working and everyone was busier. Then the war ended and with it my early involvement with the old neighborhood. We moved to the other end of the city where houses were fancier. Life went on.

After graduating from high school, I got a job as a window decorator in downtown Philadelphia near 8th and Market Streets. This intersection in those days was known as the largest retail crossroad in the world, with a large department store on every corner. One day at lunch hour, I walked through the throngs of shopping people looking for a place that I could afford for lunch. A block away, at 7th Street, I came upon a food stand called Tom Thumb where I bought a hot dog and soda, wolfed it down, and wandered back out. As I came to the corner of the hot dog place, I noticed one of those historic plaques on the building. It said: Site of the Graff House where Thomas Jefferson drafted the Declaration of Independence. Wow! I thought, so this is where the building stood in which Jefferson wrote the Declaration of Independence. And they tore it down! I couldn't believe it. Only two blocks away was (and, thankfully, still is) Independence Hall, where all those brave founding fathers signed this important document; and what did we do? We tore down the building where it was created.

I spent a few years in the downtown area, working at night, going to art school during the day, and watching what a newly elected Democratic city hall administration began doing in the historic area. The plan was to tear down a lot of terrific old buildings in order to create a four-square-block mall for Independence Hall. The National Park Service was in charge of all this; and in the mid-1960s, they built a replica of the old Graff House at the original site. It now serves as a museum.

Thomas Jefferson himself confirmed the fact that he drafted the Declaration of Independence in the Graff House. He wrote a letter in 1825 to a Dr. James Meese of Philadelphia, verifying that "at the time of writing that instrument I lodged in the house of a Mr. Graff, a new brick house, three stories high, of which I rented the second floor, consisting of a parlor and a bedroom already furnished. In that parlor, I wrote habitually, and in it wrote that paper particularly."

The Graff House was torn down to make way for a bank building in 1883. According to a book lent to me from someone involved with matters around the historic area, a man observing this demolition cried, "They don't know what they're doing!" This man arranged to buy the bricks, windows, doors, timbers, etc., and had them put into storage on the chance that the building could be re-erected at a later date. I have often wondered what happened to these building materials and why they weren't used in the reconstruction of the Graff House, as intended. I was recently told by a National Park Department employee at Independence National Historical Park that the man who saved the materials had worked

for the Smithsonian Institution, and that he had stored the materials somewhere in West Philadelphia.

For me, it was fascinating to watch the restoration of so many historic sites in the old city area. By that time I had a family, and every weekend I took them down there to introduce the kids to American history. We tramped through the old house where I was born, which, like most houses in that old neighborhood during the 1970s, was decrepit and uninhabited. We also visited many historic places, some newly renovated to ready this area for the 200th year of Independence.

We even did some shallow archeological digs along the Delaware waterfront before I-95 was built. The ground, which had been heavily bulldozed, was virtually littered with artifacts of the early days of the colony. We had hoped to find Ben Franklin's glasses, but instead we found old clay pipe pieces and three intact pipe bowls (one still containing tobacco), a shoe buckle, many leather soles (which had straight lasts, i.e., were not right- and left-footed), many locally-made painted clay pottery shards, and quantities of porcelain shards of dishware made in England. We also found, near the site of the Blue Anchor Tavern just off the Delaware River, several very large, three-inch-thick wine bottle bottoms from Holland, made, we believe, in the 1680s. The Blue Anchor was built years before William Penn arrived in the area.

As a family, we have been greatly enriched by our experiences of walking in the past. During our adventures, we felt that we were making close contact with some of those very real people who came here to find a dream and a better life. Our children, who are adults now, continue to be very much interested in the old neighborhood and are passing along its history to their own children.

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What Would Thomas Jefferson Do?

Sherry Kamali

Thomas Jefferson can easily be claimed as one of the most influential and most complex leaders in our history. Time and time again, politicians have tried to claim this American legend because his ideals were the basis of our government's success over the last 200 years. To trace back the political parties of the U.S. today is an impossible task due to ever-changing values. Therefore, it only makes sense to identify Thomas Jefferson by his ideals and beliefs and not necessarily his connections to the original parties formed in the 1790s. Some argue that the emergence of the Democratic Republicans during this time proved Jefferson to be a traitor. "In the eyes and minds of their Federalist critics, Jefferson and (James) Madison were traitors, especially Jefferson, who actually served in the cabinet of the government he was opposing (Ellis, 1997)." Regardless, by analyzing the issues Jefferson was passionate about, one can make some conclusions about his political affiliation today.

Jefferson was one of the biggest advocates of education. His educational proposals reflected his ideas that democracy could be fostered through an educational system with high standards. He believed that education is a crucial element for a republic to thrive, just as an informed population was necessary in order to ensure self-government and to produce competent leaders. Jefferson would definitely be impressed by our current educational system because it provides opportunity for every citizen (*Thomas Jefferson and Education*).

Another issue that Jefferson was passionate about was preservation of the environment. His overall view of the environment can best be summed up in this Memorandum of Services in 1800: "The greatest service which can be rendered to any country is to add a useful plant to its culture (*Thomas Jefferson Quotations on the Environment*)." He firmly believed in maintaining vacant lands versus large cities and an agricultural society being the future as opposed to an industrialized one.

Finally, Jefferson was a primary architect of the American tradition of separation of church and state. In his letter to the Danbury Baptists in 1802, he said, "I contemplate with sovereign reverence that act of the whole American people which declared that their Legislature should "make no law respecting an

establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church and State (*Thomas Jefferson on Separation of Church and State*). In fact, the separation of church and state was one of three legacies for which Jefferson wanted to be remembered. Today, rarely do issues come up concerning this matter, but even controversies such as saying the word "God" in the Pledge of Allegiance has not separated the political parties to different sides of the issue.

As the author of the Declaration of Independence and third President of the United States, Thomas Jefferson was this nation's greatest champion of representative democracy and the rights of man (*Thomas Jefferson on Politics and Government*). Knowing this, today Thomas Jefferson would be both impressed and disappointed in the same breath by our current government system – impressed by the multitude of freedoms that we enjoy and the success of this novel government yet disappointed by the involvement and regulation of our government in all matters of life.

Looking at the issues that mattered most to Jefferson, it's still difficult to fairly designate him to one political party because all parties claim to be advocates of education, preservation of the environment, separation of church and state, and so on, hence the feeling of superiority of each individual party. Because Jefferson's beliefs were so noble and revolutionary, any political party would and does try to claim. Furthermore, with the complexity of today's political parties, any party can claim him, too.

After extensively studying Jefferson for several months, my conclusion is this: not only would Thomas Jefferson not be a modern politician, he would ignore politics altogether. If anything, I think he would enjoy being a regular citizen and not dealing with the big government that we are currently surrounded by. Jefferson was a genius of his time and our current government would not be what it is today without his influence. However, in order to avoid hypocrisy, Jefferson could not and would not be affiliated with any political party today. So, what would Thomas Jefferson do? Simply nothing.

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Control of the World:
A Use of Embargoes from Jefferson to Carter

Brenda Walker

Wars have been fought for thousands of years over territory as countries have used violence to overrun weaker countries. The United States has been in numerous fights for its rights and the rights of others with such violence that led to millions upon millions of deaths and leads one to wonder if a better way is possible. Some presidents saw a different way to deal with invasions. Thomas Jefferson and Jimmy Carter both used embargoes to deal with foreign nations. By using embargoes, they found a different way of punishing and controlling other countries; however, the effectiveness of embargoes has been called into question on both accounts. A further examination of these two presidents, whose times vary greatly, will tell what are the inherent strengths and weaknesses of using embargoes and if these strengths and weaknesses are a product of their society or of the embargo itself.

Both embargos began as a result of an invasion of rights. Jefferson's decision to enforce an embargo began with an incident at sea. The United States ship, the *Chesapeake*, had been attacked by the British ship, *Leopard*, to find deserters of the British Military. As the *Leopard* continued its attack, three crew members of the *Chesapeake* lay dead and eighteen crew members including the Captain were wounded (Schachner 840). Schachner goes on to say that the British found "three impressed Americans . . . and a deserter" (840). The British did discover deserters on the ship; so in this sense, the British were justified. The outrage came because of the different citizenship rules of the two countries (Spivak 112). The line between deserter and legal citizen was never resolved and thus the British looked like they unjustly attacked America. This incident was further aggravated by Britain's Orders in Council which on November 11, 1806 said that any American ships which did not first go to England for a license would be attacked at sea (Brodie 417). An attack of a nation leads said nation to want to take action on their oppressors.

The Carter embargo happened when the Soviet Union invaded another country. On December 28, 1979, the Soviet Union entered Afghanistan (Dumbrell 7). The Soviet Union had not directly threatened the United States; however, in the United States' eyes, it

actually posed a much deeper threat to America. Dumbrell explains that the Soviet Union was becoming a superpower (7). The United States did not fancy another power taking control over world markets. Furthermore, Robert A. Strong hints at the Soviet's lack of human rights in its country (120), and America did not want a country that oppressed its people to dominate the world. The American people thought that they were doing the world a favor by punishing the country. The embargo was therefore granted, whereas the Jefferson embargo directly affected the American people and made them less likely to support an embargo over a war.

After the attack of the *Chesapeake*, war seemed to be on everybody's mind. Schachner says, "The news of the outrage shocked the United States as it had never been shocked before. For the first time since the Revolution the nation was wholly united. A mob ran riot in the streets of Norfolk . . . clamoring for war" (840). Americans saw the British bullying them again. They thought the British were impinging on their rights yet another time. Immediate action against such an injustice is what the American people desired. Thomas Jefferson, in order to buy time and to look at a different solution, chose an embargo.

Thomas Jefferson, who did not want to go to war just to be popular, asked Congress to place an embargo (Brodie 417). The Embargo Act put a blockade on the United States' international commerce, prohibiting American shipping to foreign ports and foreign shipping into American ports" (Sheldon 100). The American people were so excited for war and retaliation that they saw this as a rather timid solution to the problem. From the beginning, the embargo did not have a very strong positive effect on the country. This negative effect became further aggravated as the United States began to suffer economically.

The embargo seemed to only have negative effects on the United States which suffered more than the English on many fronts. In America, "tobacco had become practically worthless, and the warehouses were bulging with the year's crop [while] wheat had fallen precipitously from a former two dollars a bushel to a mere pittance of seven cents" (Schachner 876). Illegal selling of goods to other countries became popular. Since it was illegal to sell goods to foreign countries, the smugglers would get rich while law-abiding citizens would continue to suffer. Spivak says that "from most of the nation's port cities, came the news . . . of fraud, evasion and merchant ingenuity in ignoring . . . an impediment . . . to trade and profit" (121). A country full of people who instead of seeing immediate results only sees themselves being punished does not take kindly to embargoes. Even though war would have cost lives,

Embargoes seem like a much better idea than killing many in a war. Sears states that Jefferson's embargo was "the most perfect substitute for war up to that time devised" (3). By the time Carter came into office, the world was a machine comprised of tricky trade agreements with numerous countries. It would seem that an embargo works even better in the present time, yet it still does not have any lasting affects other than to punish. While embargos are a nice idea, the reality of an embargo is that without a master plan it only buys time until the inevitable happens, whether that is war or a continuation of nothing.

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Thomas Jefferson and the Founders' Idea of Church and State Relations

Rebekah Miller

Conflicts between church and state have been present in the United States since the time the country was under the British Crown. While the frameworks have changed, the conflicts have remained. Thomas Jefferson, a founding father, author of the Declaration of Independence, and champion of religious freedom is claimed by both sides of the religious and political question. Jefferson has often been cited as an expert on separation of church and state and his writings have been used to broaden the interpretation of the Establishment Clause of the Constitution, such as in *Everson v Board of Education*, 330 U.S. 1 (1947) where the Court draws on Jefferson to re-define the Establishment Clause in more separationist terms.

However, he is also credited with allowing federal buildings and money to advance religion in addition to using religious language in many of his public addresses.[1] What Thomas Jefferson thought precisely on the subject of church and state relations can never be known, but an analysis of the history surrounding him as well as his written works on the subject can give us a good indication that he was more inclined to the religious than many believe.

The religious nature not only of Thomas Jefferson, but also of the founders has often been pushed to the side when studying the beginnings of the United States of America. For a more complete understanding of how the founders thought and acted, a look at their religious nature is imperative. In a letter to Thomas Jefferson, John Adams wrote, "Without religion this world would be something not fit to be mentioned in polite company, I mean hell."[2] Thomas Jefferson wrote back that he agreed.[3] Jefferson also wrote in a letter to Benjamin Rush in 1803 that stated, "To the corruptions

[1] Buckley, Thomas E. "Wall of Separation." *America*, 180 no. 9 (1999): 18-20.
[2] Barton, David. *Original Intent: The Courts the Constitution and Religion*. (Aledo, TX: Wall Builder Press, 2000), 125.
[3] Ibid, 126.

of Christianity I am indeed opposed; but not the genuine precepts of Jesus himself. I am a Christian...sincerely attached to his [Jesus] doctrines in preference to all others."[4] Other founders such as John Adams, James Madison, George Washington and Benjamin Franklin all recognized the blessings of a Sovereign Being and the importance of prayer.[5] While some of the founders were not as religious as others, namely Jefferson and Madison, it is difficult to portray any of the founders as hostile to religion after evaluating the evidence of history.

Thomas Jefferson, as well as the other Founders, was well aware of the problems of religious conflict and intolerance. They had witnessed other government's religious persecution on their citizens and hoped to prohibit the same persecution from occurring in America. The Spanish Inquisition, England's "Bloody Mary" reign and other religious violence were all present in the founders' minds as something to be avoided. The letter to the Danbury Baptist Association, which is where Jefferson first uses the phrase "separation of church and state," the original version of the letter, he associated the very things America fought against– an established church, a monarchical government, and King George III--with national religious proclamations.[6] He thought that religious proclamations at the federal level were one step closer to the Executive also being the head of an established church as in England, an idea to which he was strongly opposed. Although the comments were taken out in order to not offend the Federalists in New England, they give a perspective on the rest of the letter that is informative.

The original comments clearly indicate his fear of a nationally, centralized, established church in America. Conversely, he believed that the best way for religion to exist was for many religious ideas to be expressed through reasonable discussion: "Reason and free enquiry are the only effectual agents against error. Give a loose to them; they will support the true religion, by bringing every false one to their tribunal, to the test of their investigation."[7]

[4] Allison, Andrew M. M Richard Maxfield, K Delynn Cook and W. Cleon Skousen. *The Real Thomas Jefferson*. (Washington D.C.: National Center for Constitutional Studies, 1983), 300.
[5] Barton, 184 -185.
[6] Buckley, 18-19.
[7] Jefferson, Thomas. "Notes on the State of Virginia," in *The Life and Selected Writings of Thomas Jefferson*. Adrienne Koch and William Peden, Ed. (New York: Random House, 1944): .275.

Thomas Jefferson, as an Antifederalist, strongly resisted any strongly centralized authority, especially a national religion or anything that might lead to one, but he was an advocate for state's rights. Thus, as a state legislator in Virginia, he endorsed legislation that allotted days for public fasting and thanksgiving. In addition, as governor in 1779, he selected a day for thanksgiving and public prayers. As president, Jefferson supported and approved of measures that provided federal money for religious teaching and facilities for Native American Tribes.[8] Jefferson also employed religious language in many of his public speeches, "I shall need, too, the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land...who has covered our infancy with His Providence and our riper years with His wisdom and power, and to whose goodness I ask you to join in supplication with me."[9]

The idea that Thomas Jefferson was against any sort of religious involvement in government is hard to substantiate after looking at many of his political actions. Jefferson's letter to the Danbury Baptist Association seems to be given the most credence when it comes to evaluating his views on religion and politics. Many people cite his phrase used in that letter, "wall of separation between church and state," as justification for advocating a strict separationist approach to dealing with issues of church and state[10]. Yet, most scholars agree that the intention of the Founders when drafting the First Amendment's establishment clause was to prevent the federal government from establishing *one* national religion or church.[11] In addition, the First Amendment debates did not include requests for a "separation of church and state."[12] Those who debated the First Amendment wished to prevent the federal government from establishing a national church, not eliminate religion from the political sphere. They realized that interaction between religion and government was inevitable and even welcome. For the Founders, the establishment clause was not difficult or complex; it simply meant that the federal government could not establish a national religion.

Clearly, Thomas Jefferson and the Founders were well aware of religion's value and place in society. Religion was indeed

[8] Buckley, 18-19.
[9] Buckley, 18-19.
[10] Doer, Edd. "Jefferson's Wall." The Humanist 62, no. 1 (Jan/Feb, 2002): 10-11.
[11] Schotten, Peter and David Stevens. *Religion, Politics and The Law*. (Belmont, CA: Wadsworth Publishing Company, 1996): 32.
[12] Hamburger, Philip. Against Separation." *The Public Interest*. (Spring 2004): 177-192.

viewed as a civilizing force.[13] President Washington thought religion was intrinsic for a republican government to survive and historians such as James H. Hutson, director of the archives at the Library of Congress, have offered evidence that Jefferson arrived at the same conclusion.[14] He understood that religion could not be imposed on people by the federal government, but valued the role religion could play in society. While he opposed the federal government establishing a religion, he was not against governments aiding religion through various measures as evidenced above.

No matter which perspective you take on the Founders or which religion or lack thereof you ascribe to them, it is obvious that they recognized a God and sought His blessing on their lives and their country. While normally Thomas Jefferson kept his religion to himself, he was upset at being thrown into the mold of atheist and unchristian.[15] He respected the teachings of Jesus greatly and thought they contained great truths to live by, but he never forced his beliefs on anyone.[16] He was a scholar and confident that truth could be winnowed out through the freedom of discussion. He was a man who sought freedom of religion, not the absence of religion.

[13] Buckley, 18-19.
[14] Ibid, 18-19.
[15] Allison, Andrew M, et. al., 300.
[16] Ibid, 301.

A Different Phraseology Inserted: The Original Rough Draft of the Declaration of Independence Unmasked

The Natural World of Thomas Jefferson

Amanda Reyes

The Declaration of Independence set the precedent for the standards of freedom and democracy that we hold today in the United States of America. Some may be ill aware of the drafting and changes made to the original intent produced by one Thomas Jefferson. On June 11, 1776, Thomas Jefferson settled down in a secluded lodge at Jacob Graff's house on Seventh and Market Streets in Philadelphia to write up several versions of the Declaration of Independence which he submitted in just a few days. He submitted the composition draft, as he stated "a clear and fair copy" of the document, which he entitled the "Independence-Declaration Original Rough Draught" years later. The rough draft was revised first by John Adams and Benjamin Franklin. There were about 47 alterations made, including three complete paragraphs in the first round of critiquing of the document. In the second round, there were an additional 39 revisions to the committee draft before the final adoption of the declaration on the fourth day of July. It was reported by Franklin later that there were so many revisions that after a while Jefferson wrote "a different phraseology inserted" into the margin of the drafts due to so many corrections and rewordings. All these corrections left a sore spot in Thomas Jefferson's mind for the rest of his life because he felt that the new version strayed from the author's original intent due to confrontational wording or phrasing that Jefferson felt pertinent to incorporate in the declaration.

Thomas Jefferson was placed at the head of the committee for preparing a declaration of independence for the Continental Congress. His fellow colleagues included John Adams, Roger Sherman, Robert Livingston, and Benjamin Franklin. People may question why Thomas Jefferson was picked in the first place, and in 1850 John Adams shed some light on this decision. In a letter written to Timothy Pickering, Adams revealed that "It was the Frankfort advice, to place a Virginian at the head of everything [...] Mr. Jefferson came into congress [as the former governor of Virginia] in June 1775 and brought with him a reputation for literature, science and a happy talent of composition."[1] Samples of his writing were dispersed to the members of Congress. Later Adams goes on to say, "I think he had one more vote than any other, and that placed him at the head of the committee."[2]

As stated earlier, there are almost 70 changes that culminated in the final draft of the Declaration of Independence. Four controversial topics that the Continental Congress was trying to avoid were passages dealing with slavery, the King, Parliament's "deaf ears," and any and all passages dealing with the people of Great Britain." Congress also revised the Closing of the Declaration. Thomas Jefferson felt adamant about all of this issues yet congress did not feel they needed to address them in the Constitution.

The first issue addressed in the original draft was of slavery. Jefferson depicts the act of slavery as a "cruel war against human nature." The provision on the slave trade was taken out not by the other committee members but by congress itself when Congress debated the Declaration of Independence.[3] The controversy of this passage was met by both northern and southern slave-owning delegates, and both were in agreement to remove this passage from the document. Before the Declaration of Independence, there had been no official challenge to slavery in America; so for Thomas Jefferson to add an entire paragraph in such a prolific document as this resulted in instant opposition.

The second subject matter that congress addressed was the breadth of Jefferson's soliloquies in the Declaration. In some instances, mainly dealing with the King of England, the congress, not the committee, shortened some excerpts in the second draft. Below is the congressional version dealing with the King of England:

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[1] "Writing the Declaration of Independence, 1776," Eye Witness to History, www.eyewitnesstohistory.com (1999)
[2] Ibid Writing the Declaration
[3] "John Kaminski on the rough draft of the Declaration of Independence" John P. Kaminski Professor of History University of Wisconsin Madison www.pbs.org (2003)

> *"A prince whose character is thus marked by every act which may define a tyrant is unfit to be the ruler of a free people."*[4]

Thomas Jefferson's first draught stated:

> *"A prince whose character is thus marked by every act which may define a tyrant is unfit to be the ruler of a people who mean to be free. Future ages will scarce believe that the hardiness of one man, adventured within the short compass of twelve years only, on so many acts of tyranny without a mask, over a people fostered and fixed in principles of liberty."*[5]

In this instance, as in many other injectors to the Declaration, the committee and congress were not trying to suppress a thought, as in the issue of slavery, but were more for condensing purposes. Many of Congress's changes show this concerted effort to make the Declaration as concise and to the point as possible.

Another point that congress wanted to convey was that they still had ties to people in England yet some of the wording Jefferson used was considered to be a bit "harsh" when expressing his thoughts on the people of England. Below is the excerpt that was expunged from the original content because it was a bit to "harsh" for the English Parliament ears':

> *"They too have been deaf to the voice of justice and consanguinity, and when occasions have been given them, by the regular course of their laws, of removing from their councils the disturbers of our harmony; they have by their free election re-established them in power. At this very time too they are permitting their chief magistrate to send over not only soldiers of our common blood, but Scotch and foreign mercenaries to invade and deluge us in blood. These facts have given the*

[4] Declaring Independence: Jefferson, Natural Language & the Culture of Performance, Jay Fliegelman, Stanford University Press, Stanford, California 1993
[5] Ibid Decelerating Independence

> *last stab to agonizing affection, and manly spirit bids us to renounce forever these unfeeling brethren. We must endeavor to forget our former love for them, and to hold them as we hold the rest of mankind, enemies in war, in peace friends. We might have been a free and a great people together; but a communication of grandeur and of freedom it seems is below their dignity. Be it so, since they will have it; the road to happiness and to glory is open to all of us too; we will climb it apart from them, and. . ."*

Once again this was felt like a slap in the face for Mr. Jefferson; and later he voiced his opinion in writing of his distaste for the whole endeavor of hacking his manuscript. In one of his journals he writes,

> "The pusillanimous idea that we had friends in England worth keeping terms with, still haunted the minds of many. For this reason passages which conveyed censures on the people of England were struck out, lest they should give them offense."[6]

The Continental Congress wanted to keep good public relations with England, as well as give it the bird for keeping the budding country suppressed for so long.

Thomas Jefferson wrote to the people and for the people with no reservation for what he knew and who he was. His thoughts of the newly formed republic where very much censored by mitigating factors that prevented his voicing his opinion and stance, and yet the regurgitations after censorship are still revered as one of the most epic truths that human beings can produce. The Declaration of Independence is still marveled and studied to this day for newfound theories of the rights of man. The members of the Continental Congress had a completely different agenda for the content of the Declaration; and in fact, in the two years prior, they

[6] Commentary Provided By: D.J. Mason www.duke.edu Declaration of Independence

had shown no progress compared to what Jefferson did in a couple of days that impacted the world forever.

Personally I am glad that Jefferson did not hold back his feelings and thoughts on reasoning for American freedom; because even though it might have hurt his name, being a slave owner himself, he still felt it pertinent to address every evil being invaded into the United States at that time.

The Father as Seen through Letters

Natalia Urbina

At the unripe age of fourteen, Thomas Jefferson suffered the death of his father, Peter Jefferson, and had to embark on the journey of life without the guidance and counsel of a father figure. Reminiscing on a distressing moment lived during his youthful years and as an elder writing to his grandson, Jefferson is rendered thoughtless at how it was he managed to not be lured into a life of temptation and worldly pleasures. When faced with having to either succumb into temptation or reject it, he would ask himself how the people he admired would handle such a situation. Jefferson's nature was one modeled under his own philosophy which says, "Whenever you are to do a thing, though it can never be known but to yourself, ask yourself how you would act were all the world looking at you, and act accordingly." Thomas Jefferson carried on an exemplary life both in the public and private sphere. His political and social accomplishments are known to us through historical accounts, but his personal relationships with his family and friends are best illustrated in correspondence that circulated amongst them. Thomas Jefferson continuously made an effort to inculcate in his children the same value system his father and his experiences instilled in him. This is clearly demonstrated in the letters written by Jefferson to his daughters, especially Martha, also known as Patsy, and in the letters his daughters wrote to their father, Thomas Jefferson.

Thomas Jefferson's notions on time and duties–personal, scholarly and professional, aside from his extraordinary achievements in life (which indicate that he relentlessly strived to be industrious and was an unremitting, hard-working individual)– are clearly reflected in a daily curriculum he provided for his 11 year old daughter Patsy. Having to attend to his political agenda, Jefferson arranged for the supervision and care of Patsy to correspond to a Mrs. Thomas Hopkins. He writes to his daughter:

From 8 to 10 o'clock:	Practice music.
From 10 to 1:	Dance one day and draw another.
From 1 to 2:	Draw on the day you dance, and write a letter the next day.
From 3 to 4:	Read French.

From 4 to 5:	Exercise yourself in music.
From 5 till bedtime:	Read English, write etc.

(Hall, 57)

Later, he writes to Patsy about her manner in dress. He notes,

> "But be you from the moment you rise till you go to bed as cleanly and properly dressed as at the hours of dinner and tea. A lady who has been seen as sloven or slut in the morning will never efface the impression she then made with all the dress and pageantry she can afterwards involve herself in."
>
> (Hall, 59)

Such letters to his daughter might illustrate Jefferson as a rigid and stern father, but his daughter never felt that her father was to be defied. She knew he had her best interest in mind and would only do so because he wished her well in all aspects of her developing life. Once in Paris, serving his post as Minister Plenipotentiary and having only taken Patsy and leaving Maria, usually referred to as Polly, and his youngest, Lucy Elizabeth, behind and in the care of her maternal aunt, Mrs. Elizabeth Eppes, Jefferson soon began to long for his daughter and his woe increased with the death of two year old Lucy Elizabeth to the whooping cough during the fall of 1784 and Polly's failure to write to her father. In a letter to Polly, Jefferson's concern and anxiety is palpable concerning the absence of letters from Polly. He writes in a letter dated September 20th 1785:

> "My dear Polly- I have not received a letter from you since I came to France. If you knew how much I love you and what pleasure the receipt of your letter gave me at Philadelphia [...] when you come here you shall have as many dolls and play things as you want for yourself [...] I hope you are a very good girl, that you love your uncle and aunt very much, and are very thankful to them for all their goodness to you; that you never suffer yourself to be angry with any body, that you give your playthings to those who want them, that you never tell stories, never beg for any thing, mind your books and your work when your aunt tells you [...] remember, too, as a constant charge, not to go out

without your bonnet, because it will make you very ugly, and then we shall not love you so much. If you practice these lessons we shall continue to love you as we do now, and it is impossible to love you any more..."

(Hall 79-80)

Unfortunately, Jefferson's kind and authoritative fatherly words are answered with a letter from Polly that states that she would much rather stay with her Aunt Eppes. But it must be noted that Thomas Jefferson's letter to his daughter is rich in emotion and yearning for his daughter. To the modern reader, such words from Jefferson to his daughter, especially his advice in maintaining a pleasant appearance, might ring somewhat harsh. However, the attention he gives to such trifle aspects of dress are indicative of Jefferson's complete engagement in his daughter's life, although he is nearly absent from her, if not for his letters. The Eppes were deeply grieved at the notion of departing with Polly, whom they had learned to love as their own daughter, but Jefferson writes to Mrs. Eppes a letter that greatly displays what Thomas Jefferson valued and cherished most–family. The following excerpt is from a letter dedicated to Mrs. Eppes,

> "She is better with you, my dear Madam, than she could be anywhere else in the world, except with those whom nature has allied still more closely to her. It would be unfortunate through life, both to her and us where those affections to be loosened which ought to bind us together, and which should be the principal source of our future happiness."
>
> (Randolph 108)

Polly's departure from the Eppes' household was an emotional and upsetting experience for Polly and the Eppes. On her voyage across seas to her father, Polly befriends Captain Ramsey and once again suffers when she is to leave him once the ship has docked. There Abigail Adams meets her and cares for Polly until she is to later join with her father. For a third time, Polly is shattered when she is forced to leave the company of Abigail Adams. Abigail describes in a letter to Jefferson how Polly adhered to her and could not refrain from crying. The heartbreaking events Polly had to undergo where not in vain, although to the mind of an eight-year-old girl such experiences may cause her to question why she must be continually forced to part with those she learns to love. It was not

until three year later that Jefferson was finally reunited with his daughter Polly.

Words of wisdom, intelligence, and good sense dominate the letters Jefferson wrote to his daughter Patsy. He never neglected the opportunity to instruct his daughter on the importance of scholarly occupation. He warns Patsy of the dangers that reside in mental and physical inactivity. "Idleness begets ennui, ennui the hypochondriac, and that a diseased body. No laborious person was ever hysterical" (Randolph 115). Earlier in this same letter he tell Patsy that "of all cankers of human happiness none corrodes with so silent, yet so baneful an influence, as indolence" (Randolph 115). From their early years Jefferson introduced to his daughters the concept of productivity and efficiency to render in his daughters a competent and knowledgeable character. To Jefferson's expectations of his daughter, Patsy replies,

> "You say your expectations of me are high, yet not higher than I can attain. Then be assured, my dear pappa, that you shall be satisfied in that, as well as in any thing else that lies in my power; for what I hold most precious is your satisfaction, indeed I should be miserable without it."
>
> (Randolph 119)

One of the most touching and moving letters ever written to his daughter Patsy is one in which he encloses a letter from Polly, which he received a year after it was written, for Patsy to read. It is not the content of the letter from Polly to her father that elicit from the reader a feeling of sympathy and admiration towards Mr. Jefferson, but it is the words that Jefferson writes to Patsy concerning Polly's letter. He writes:

> I have received a letter from your sister, which, though a year old, gave me great pleasure. I inclosed it for your perusal, as I think it will be pleasing for you also. But take care of it, and return it to me when I shall get back to Paris, for, trifling as it seems, it is precious to me.
>
> (Randolph 121)

In the midst of leading a nation, Thomas Jefferson was a father to two young and maturing daughters. He nurtured and cultivated the life of two young women with delicate words that were

planted in him from his early childhood and acquired from the many positions he held in life.

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Lewis and Clark and the Native American Tribes

Ross Gamboa

Thomas Jefferson, the President of the United States, grew up living in and loving the outdoors. Jefferson was the main reason the Lewis and Clark Expedition was started and finished because he had always wondered and thought about what the open land of the western part of North America looked liked. Jefferson hand picked the captains for one of the greatest camping trips. One was his secretary Meriwether Lewis, and the other was William Clark who was a general in the Army at that time. The trip started off in St. Louis and ended in the Northwest of the United States. The following is a brief summary of the many Indian tribes Lewis and Clark encountered on their westward trip across the United States

Lewis and Clark were the first Americans to witness the vastness of what would turn out to be the western United States; however, those same lands had long been claimed by Native Americans. On their trip across the United States, Lewis and Clark would met and do business with almost fifty Native American tribes. They utilized a formal introduction routine when meeting different tribes for the first time. They would explain to the chiefs of the different tribes that their land was now part of the United States of America and that President Thomas Jefferson was the new "great father" of the land (see quote from website: www.pbs.org/lewisandclark/native/index.html). In these meetings they would present different gifts to the tribal leaders. One gift consisted of a peace medal with a portrait of Thomas Jefferson on one side and two hands shaking on the other side, to show that they meant well and came in peace. Other gifts consisted of trade goods. The people on the Lewis and Clark expedition would present themselves to each Indian tribe they encountered with a parade, dressed in military uniforms, and celebrating with the shooting of guns. Each tribe was unique in its own way, but they were very similar in understanding trading with their goods. All the tribes the expeditionary forces encountered told that President Thomas Jefferson would want to meet with each tribal leader, that he promised them trade goods, and that he hoped for peace with all tribes in the future.

Another companion traveled the great distances with Lewis and Clark. Lewis happened to pickup a Newfoundland dog named "Seaman". Before taking off on their expedition, Lewis paid $20 dollars for Seaman in Pittsburgh. Up until 1987, more than a century and a half after the expedition, Seaman was known as "Scannon". There was a misunderstanding about his name; in Lewis' notes Seaman's' name looked like Scannon, so Seaman was called Scannon until it was made clear that Lewis' dog was named Seaman. This dog was probably the best guard dog that was never trained. Seaman would fight off grizzly bears and would keep a watchful eye for buffalo, grizzlies, and other wild game.

Seaman was very popular with the Indian tribes that the expedition encountered. One tribe wanted to trade Lewis three beaver skins for Seaman, but Lewis declined the offer. There is some written information about a couple of Indians stealing Seaman, but later Lewis demanded that the dog be given back. This trip would take its toll on Seaman. In Lewis' notes, he says that Seaman had been bitten by a beaver and was bleeding severely. Seaman also acquired numerous insect bites along the way. There is no information available on the cause of death of Seaman. The last written information on Seaman was written August 17, 1805. Many skeptics believe he died from insect wounds, or was stolen again, or might have died from some fatal wound.

Some tribes were more effective in the interaction with the expedition. One of the first tribes the expeditioners encountered was the Oto Indians. The Otos were a branch of the Southern Sioux tribes who resided next to the Missouri River in the vicinity of the current-day border of Missouri and Nebraska. This tribe was made up of buffalo hunters and farmers who lived in square shaped, earth-enclosed huts that were clustered together to make a small town. This tribe in earlier years was affected by the deadly smallpox which depleted their tribe numbers. The Otos combined their tribe with the neighboring Missouri Indians which totaled about 250 members.

On August 3, 1804, Lewis and Clark held the first official meeting connecting representatives of the United States and the Western Indians. During this meeting, the Indians were told that they were the children of the "great father" who would present them with trade and security in place of their unstable business with the French and Spanish (www.pbs.org/lewisandclark/native/index.html). This had a great impact on the social and economic welfare of the Otos. Also in this meeting, Lewis and Clark recommended that the Otos make peace with other Indian tribes in order to get the trade that Lewis promised and to meet with Jefferson.

The next tribe was the Yankton Sioux Indians which was known for living in buffalo leather, painted, and colored teepees. The Sciouse teepees were recorded as very striking and colorful. They were very crowded inside, but well arranged. The Yanktons already had good trade with the French and British and understood that the world and their region were changing due to trade. Their chief was in favor or protecting their land and thought that Lewis and Clark could help them make that possible. Not all trade discussion between the two groups was successful. The Yanktons wanted guns, ammunitions, and whiskey, but what they received was an invitation to Washington, D.C., to possibly start a steady trade relationship with Jefferson and the United States.

After passing though the Otos, Missouri, and Yankton Indian tribes, the expedition came across the Teton Sioux Indians. This tribe was known as very hostile and controlling with on-coming merchants. They controlled traffic though their section of the river. As rough and hostile as the Tetons were, they relied on the neighboring Arikara Indians for corn. Corn was the only thing that kept these two Indian tribes at peace. The corn the Arikaras had stocked would be traded for clothes, guns, and other goods that the Tetons would trade. The Arikaras were very good at farming and the corn was crucial to the Tetons.

The meeting between the expeditioners and the Tetons was not favorable in the long run. At first, Tetons perceived the expeditioners as competitors and thought they would start taking over the trade in their area. Tensions were very high between the Americans and the Tetons almost ending in violent conflict. The chief of the Tetons, Black Buffalo, settled the conflict and brought things to a diplomatic point. The Tetons would celebrate a number of times while Lewis and Clark were in their region. The celebrations would consist of scalp dances from the latest war with the rival Omahas.

The Arikaras Indians were next on the expeditioner's trail. In the beginning of the 1780s, this tribe suffered a large number of deaths due to a bad case of smallpox. The population before the illness was close to 30,000 members. When the expeditioners came in contact with this tribe, only a small number of original members remained. The Arikaras lived on a three mile island at the mouth of the river which is today called the Grand River. There were little more than 2,000 Arikaras that lived on this island. They were excellent farmers and grew numerous crops; their primary crops were corn, beans and squash. They were also well-known to grow tobacco, watermelon, and pumpkins. When farming was bad, the Arikaras hunted buffalo. Women did almost all the farming, using different tools to help them farm. After hunting, they would use the

shoulder blades of buffalo or deer as digging tools. It was important for the Arikaras to have good harvests to trade with nearby tribes.

Clark had a colored slave named York. The Arikaras were amazed by him and nicknamed him Big Medicine. The Arikaras had never seen a black man before, and believed he had some kind of sacred powers or magic.

After visiting with the Arikaras, the expeditioners came across the Mandan tribe. The Mandans had very good relations with the neighboring tribe to the northwest, the Hidatsas. The Mandan society was centered on political, economic, and ceremonial beliefs. Everyone in the Mandan society was motivated to better themselves and others in the village. The Mandan village was basically the center of the trading commerce. They grew corn, beans, squash, and tobacco. When the trading season was at its prime, tribes from all over came to trade; Crees, Cheyennes, Assiniboins, Crows, and even the rival tribe, the Tetons. The Mandan tribe seemed perfect for what Lewis and Clark were looking for– future economic and social trading and commerce with the United States. Both the Americans and the Mandan Indians decided to build the Mandan village into a fort they called Fort Mandan. This was to help the trading between other tribes and the Americans.

Before the winter, the Mandan tribe and the Arikaras got in a quarrel. So the expeditioners decided to stay the winter with the Mandan tribe to make sure there were somewhat peaceful relations between the two. Throughout the winter, the relationship between the expeditioners and the tribe were friendly. When food supplies were running low, some expeditioners would accompany the Mandans hunting buffalo. Toward the end of the stay, the Mandan tribe was noticeably trying to dominate the trading with the expeditioners. Once again, the children and women of the tribe were amazed by York's skin color and thought he had magical powers.

Lewis and Clark ran into a couple of the neighboring Hidatsa Indians while staying with the Mandan tribe though the winter of 1804-1805. The Hidatsa Indians grew the same crops as the Mandan, including horses and meat. At the end of the winter early 1805, the Hidatsa tribe didn't like that the Mandan tribe was trying to dominate the trade with the Americans and rumors arose between the Mandan and Hidatsa. Some Mandans' told the Hidatsas' that the expeditioners wanted to invade and take over the Hidatsa land which was not true at all. Early meetings between tribal leaders and Lewis and Clark were very tense and difficult. One major problem dealing with peace and getting along with other tribes was that young braves of the Hidatsa tribe went to war with

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Viewpoints in Jefferson's Notes on the State of Virginia

Nicole Read

Thomas Jefferson only published one book in his eventful lifetime, entitled Notes on the State of Virginia. Jefferson wrote this book in order to document the life and times of Virginians of his generation. As William Peden says, it is "an important contribution to American letters and science, and it is recognized today as the best single statement of Jefferson's principles" (v). However, Jefferson was not completely finished with the work and did not want to have it published for the public. He had a few copies made in order to hand them out to friends, but eventually his book fell into the hands of a French bookseller and Jefferson was forced to publish the text himself before an unauthorized copy was put onto the market. The book did not carry the name of the author until it was published by John Stockdale in 1787.

Even though Jefferson tried to keep his work from the public eye, Notes has become a very important historical text as well as a guide to Jefferson's philosophic principles. The original intent of the work was to give all of the facts about Virginia as a state, its geography and biology, the practices of its people, and its laws. Within the text, Jefferson digresses from scientific discussions to related philosophic ones. Some of his most famous discussions lie in this text, for example, his conflicts with the French biologist Buffon, his stance on educational principles, his discussion of religion, his approach to slavery, and his attitudes about the natural world of Virginia. It is possible that this is the reason that Jefferson did not want to publish the work en masse, as well as the fact that he was not completely satisfied with it and did not think that it was as groundbreaking a text as it turned out to be for history.

As a writer, Jefferson did not successfully detach his scientific studies from his personal viewpoints, which is part of the book's significance. In essence, it seems as if some portions of the book are included only in order to provide grounds for airing his opinions about the subject. In his section on the Constitution of Virginia, Jefferson gives a description of each major point within the constitution and a lengthy description of why it was implemented. More importantly, however, is the way in which he questions parts of the constitution to determine their validity. At the end of this

section, Jefferson relates his displeasure with the faults of the constitution, of the governments, of not only the state but of the nation, and says that the "situation is indeed perilous, and [he] hope[s] [his] countrymen will be sensible to it" (129). This is a powerful statement about the status of the rights of the people as he saw them. It is curious, then, as to why he would want to keep these opinions to himself.

One of the opinions that he did not attempt to keep private was his extensive studies of the New World flora and fauna in comparison to those found on the European continent. Jefferson makes careful study of these areas in order to refute a claim made by Buffon that the species of animals in America were inferior to those of Europe. Jefferson's documentation of the catalogue of animals and plants in the area is a precious resource in understanding the nature of the past and the standard of wilderness in Virginia during his time. This argument became famous outside of this work, but the bulk of the research done by Jefferson appears as documented evidence of his studies. Herein lie many important statements by Jefferson on preserving the state of the environment for all of the grandeur that existed in Virginia at the time. It was his fascination with nature and his care and concern for noting its importance that makes its way onto paper in this book.

Throughout the text, Jefferson provides gems of philosophical insight and clarifies his stand on many issues. It is uncertain whether or not he wanted these examinations to be as permanently and publicly shared as they are in his Notes, but this does not alter the fact that this book allows access even now to the foundations of the country and the mind of a great historical figure. Ultimately, it was his own continuing opinion that he had not finished the work he had to do on the Notes that would have kept it from publication had there not been extenuating circumstances. Whether Jefferson wanted the outcome of this book to be as important as it came to be or not, the effect that it has had on history cannot be disputed.

The Golden Jefferson

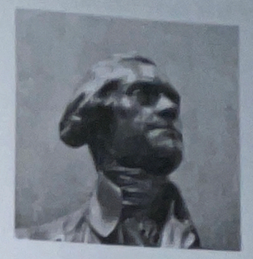
Jessica Garcia

Thomas Jefferson had many successes and accomplishments in his life that greatly affected the world we have today. Jefferson was a philosopher, author, political leader, scientist, and inventor. He wrote the Declaration of Independence, founded the University of Virginia, and served as Minister to France, Governor of Virginia, Vice-President of the United States, and President of the United States. From the days of Jefferson to current times, he is an example of a golden successful individual.

Was Thomas Jefferson simply a brilliant man or can his accomplishments also be attributed to another scientific measurement of perfection? Golden is a term that describes characteristics that figuratively shine–are more noticeable than others due to their personal and public appeal. It is believed that the characteristic of attractiveness increases appeal, thereby increasing one's chances of success. The golden ratio is a universal, cross-cultural, and seemingly timeless scientific measurement that analyzes aesthetically pleasing or golden characteristics. The Golden Ratio was discovered by the ancient Egyptians and is also used in architecture such as pyramids, buildings, paintings, and music. Michael Di'Angelo used the golden ratio in his religious portrayals. The golden ratio is also found everywhere in natural architecture. Flowers, pinecones, spiral galaxies, and humans can be measured by the ratio.

How does Thomas Jefferson, the golden success, measure up by applying the Golden Ratio? Taking any line segment, dividing it into two parts, and dividing the longer segment over the shorter segment calculates the Golden Ratio measurement. The closer the result is to the number Pi (1.618...), the perfect ratio, the more aesthetically pleasing, or perfect, the representative dissected line segment is. The longer segment of the original line can also be divided by the length of the original line to find the aesthetic quantity of the division. Therefore, beauty and perfection can be quantitatively measured. The human face is made up of many divided line segments, which makes up the nose, eyes, eyebrows, lips, chin, cheeks, and hairline. A life size bust replica of Thomas Jefferson's exact features at 46 years old was used for the

measurements. (Picture of bust shown below) The results of the Jefferson bust measurements are noted in Table A.



All of the measurements taken of Thomas Jefferson were very close to the perfect number Pi. The closest ratio to Pi was the width of his lip to the width of his nose at 1.56. The furthest ratio to Pi was the hairline to the part in the lip, to the point in his chin at 3.33. Based on the majority of the bust measurements, it can be concluded that Thomas Jefferson's facial features were quantitatively attractive.

The golden Thomas Jefferson and his accomplishments will undoubtedly be discussed in many forums using social and scientific analogies. Whether a product of his time or a product of nature, his golden ratio results may be another contributing factor to his historical success.

Table A. Thomas Jefferson Golden Ratio Measurements

Height of his face (lowest point of hair line to point in chin)/ width of his face (ear to ear) = 20.5 cm/12 cm = 1.7 cm
Hairline to part of his lip/part of his lip to point of chin = 15 cm/ 4.5 cm = 3.33
Start of brow to dip in nose/ dip in nose to bottom of top lip = 6.5 cm/ 3.5 cm = 1.86
Right nostril/ stop of right nostril to end of left nostril = 4.5 cm/ 4.5 cm = 1
Brow line to brow arch/ brow arch to tail of brow = 4.5/2.5 = 1.8
Hair line to dip in nose/ dip in nose to point of chin = 13 cm/ 7.5 cm = 1.73
Width of lip (corner to corner)/ width of nose (corner to corner) = 7.5 cm/ 4.8 cm = 1.56
Height of face/ dip in nose = 20.5 cm/ 13 cm = 1.58
Width of eyebrow (measured straight across)/ width of right eye = 5.14 cm/cm =
Right brow to left brow/ right brow (measured straight across) = cm/ 5.14 cm
Brow line to brow arch + brow arch to tail of brow/ brow line to brow arch = 7 cm/ 4.5 cm = 1.56

The bust was a life size replica of Thomas Jefferson at Thomas Jefferson's bust was measured from the front. The measurements were taken with household measuring tape and the unit of measurement is in centimeters.

The Architecture and Inventions of Thomas Jefferson

Sasha Jaquez

Of his many accomplishments throughout his lifetime, Thomas Jefferson asked to be remembered for only three: his authorship of the Declaration of Independence and the Virginia Statue of Religious Freedom, and for being the father of the University of Virginia. Although these are the only things that Jefferson wished to be remembered for, his legacy still lives on today in many other ways. Not only is he remembered for being the third president of the United States, but also for the Louis and Clark adventure and for his "essay in architecture" Monticello.

Thomas Jefferson had a passion for architecture, and his love for uniqueness can be seen in the home that he built, known as Monticello, meaning little mountain in Italian (Stein, 1993). Between 1768 and 1822, Thomas Jefferson built his extraordinary house in central Virginia beginning the construction of his house when he was only 25 years old. Monticello was only the first of many of Thomas Jefferson's "architectural projects" and one of the best documented (Beiswanger & Smith 2002). The first Monticello started out as only a six room house, but the final product would turn out to be much grander.

When Monticello was first started, it had only two floors. On the first floor, there was a parlor, a chamber, and a dining room; while on the second level there were two bedrooms and a study. In 1776, less than ten years after Monticello was first started, Jefferson made the decision to add onto his magnificent home. He modified the southwest front by adding a two-story bay projection to the parlor and the study; and he also added one-story rooms of octagonal shape onto the dining room and the chamber. After these alterations were made, the shell of the house was habitable and almost completed by 1784, just in time for Jefferson to depart for his five year adventure in France.

The townhouse that the Jefferson's resided in during their time in Paris was enlightening on a new level of architecture that Jefferson had not seen before, and it sent him home to Virginia with some new ideas. Jefferson now had ideas such as flush toilets, skylights, and formal rooms of entertainment. One thing that Jefferson especially liked was the idea of apartments (Beiswanger & Smith 2002), small groups of rooms that guests were able to comfortably live in.

When Jefferson returned to Virginia in 1789 from his adventure in Europe, his eager plans to renovate Monticello hit a brief delay when he found out that he had been selected as George Washington's Secretary of State. As Jefferson's secretary of state days came to an end and he was looking forward to once again concentrating on Monticello, he wrote to a friend that he very much wanted "to be liberated from the hated occupation of politics, and to remain in the bosom of my family, my farm, and my books. I have a house to build" (Howard, 2003, 46). In 1793 Jefferson retired to his private life and was able to once again spend time on his beloved home, Monticello. Although he had been away for some time, it was during his time away he had acquired many ideas and decided it was time to change Monticello once again. In 1796 almost 20 years after Monticello was first started, Jefferson had a new plan for his home and began a drastic transformation of Monticello. The upper story was removed and a new second level was created for bedrooms. On the third floor, three additional bedrooms were built in the northeast attic and were lighted by skylights (Beiswanger & Smith, 2002). For the west front of the house, Jefferson decided to lower the roof of the second floor study by eight feet and over it he placed a dome. This dome was inspired by the Temple of Vesta at Rome, illustrated in Giacomo Leoni's edition of Palladio's *Four Books of Architecture*. It was these books by Andrea Palladio that held much architectural inspiration for Thomas Jefferson. This uniqueness made Monticello the first house in the country to have a dome (Beiswanger & Smith, 2002). Overall, the exterior of the house appears to be a gracious one-story house, but in actuality it is three levels of living space, including the ground floor, a mezzanine, and an attic (Howard, 2003).

Not only is the building of Monticello an amazing account, but other things that added to the greatness of Jefferson's house, was the inventions that Thomas Jefferson invented or innovated at his house in Virginia. Many of these inventions are being used in today's society, although they are slightly modified from the simpler version from the time of Thomas Jefferson. When Jefferson discussed the role of science in his life, he would say "Nature intended me for the tranquil pursuits of science, by rendering them my supreme delight" (Stein, 2002). His cabinet in Monticello was full of devices used for observing, measuring, and recording different aspects of nature. Influenced by Enlightenment thinkers such as Sir Isaac Newton, Thomas Jefferson thought that a rational system of order ran the natural world; and that by applying rules of science, the condition of man could be improved.

Thomas Jefferson is a name that is learned in every history class. Not only was he an outstanding architect, as seen in the design of Monticello, but he was an exceptional inventor as well. Although Thomas Jefferson asked to only be remembered for three things he did in his lifetime, he will undoubtedly be remembered for so much more and for the way that he helped to shape the United States of America.

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A Knoll of Freedom

Danielle Rose

Founding Father,
Quiet but not meek.
Scholarly and learned,
Paradox amidst our times,
Both in pen and deed.
How could someone with such forward thought,
Be so far behind.
Founder of religious freedom,
Liberty for one and all.

A lover on so many levels.
The wine, the woods, the world,
And speculation wonders...women.
His one true love he married.
Six children were once theirs.

Father, Founder, Governor,
Ambassador to France.
He saw the world and lived in style,
Conversed with the best.
Stuck his nose in controversy
While revolution brewed.

Back in his democracy,
He sat himself where home fires burned.
Aid to the powers,
He argued with his peers.
A bank for the government he would not hear.

Third to preside o'er the land,
A president was made this man.
Louisiana Purchase and expeditions
Saw his desk.
He bought for us and fought for us,
America's ambitions.

Arose at dawn and studied long the day,
A lawyer and an architect,
He made himself this way.
His policy: to construct, not to condescend.
Monticello was his home.
A man who daily
His talents did hone.

Advocate for public good,
and knowledge,
That was he,
That from his head he founded,
A university .

A mighty love of books
He did possess.
Yet to pay his debts,
He sold his content library
To our national congress.

In years to come,
Friendships he resumed.
Correspondence much his life,
Revealed a man unto the world.
His thoughts and theories there to bare,
A diary to his memory.

In death when taken,
50 years to the day,
America was shaken.
The founder of our declaration,
Our Jefferson had passed away.

Our Lives and Not Our Words

Danae Perkins

Most people know that Thomas Jefferson, writer of the Declaration of Independence and President of the United States of America from 1801 to 1809, was a deist. However, few know what deists believe or understand that Thomas Jefferson came from a Christian background. This is an exploration of Thomas Jefferson's journey from Christianity to the religious ideas he eventually came to embrace; to discover why he moved away from such core beliefs as the Trinity, the infallible Word of God, and the divinity of Jesus Christ.

Deism is the belief in one God, who is the Creator of man and the universe. This contrasts with the Christian view of God–one God, but three persons, the Father, Son, and Holy Spirit. Jefferson vehemently opposed the Trinitarian belief because he thought it was an idea fabricated by Plato. He adopted this view from reading Joseph Priestley's Corruptions of Christianity, who explained that the first Christian philosophers confused Plato's idea of the Word (Logos) with the idea found in John 1:1 "In the beginning was the Word and the Word was with God and the Word was God" (referring to Jesus). The Trinity also went against Jefferson's standing on the importance of reason in religion. He described it as "an unintelligible proposition of Platonic mysticisms that three are one, and one is three; and yet one is not three and three are not one" (1).

Deists generally believe that God created the universe along with the scientific laws that govern it, but God does not interfere in the operation of those laws. In other words, He made it and left it to function on its own. They also think that some attributes of the Creator can be seen from His creation, but for the most part man can not know God's character or His purposes. Jefferson differs from most other deists in this respect because he thought that God was intimately involved in the world He made and also guided human affairs. Jefferson also disagreed that God was unknowable; instead he thought that humans and nature gave adequate insight into God's character. Upon examination of the aforementioned witnesses, Jefferson concluded that God is loving, caring, guiding, protecting, and wise. However, Jefferson strongly emphasized God's might and power, as do other deists. One reason why Jefferson made his own Bible, which included only passages

from the four gospels and only Jesus' own words, was because he thought the Old Testament portrayed God as "cruel, vindictive, capricious, and unjust" (2). He failed to notice God's mercy in sending the prophets to warn the Israelites, giving them a chance to change, as well as His desire to be their God and they would be His people.

Thomas Jefferson actually made his own Bible while he was President, taking small parts of the life and teachings of Christ from Matthew, Mark, Luke, and John and combining them in a story type format; this came to be known as the Jefferson Bible. His Bible mainly focused on Jesus' moral teachings, deliberately excluding most miracles because he didn't subscribe to the idea of an Intelligent Creator doing things that could not be understood or explained by His creatures. He did include four miracles in his version of the Bible, but only because they could be explained by natural causes. Since Thomas Jefferson was not particularly fond of the Old Testament because, as mentioned earlier, he did not agree with its portrayal of God, it's ironic that his favorite Bible passage came from the Old Testament book of Psalms. He liked chapter 15 because it characterizes a righteous man according to how he treats others. According to the Bible, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness" (2 Timothy 3:16 NASB), which Thomas Jefferson would have known from his upbringing in the Anglican Church. Yet, due mainly to the influence of the Enlightenment on Jefferson's education, he came to reject this basic belief of Christianity. He was convinced that the philosophical and theological interpretations of Christianity were added to Jesus' teachings by his "ignorant biographers and corrupting followers" (3). He was especially critical of the apostle Paul, calling him "the first corrupter of the doctrine of Jesus" which would explain why he did not include any of the New Testament letters written by Paul in his version of the Bible (4). Thomas Jefferson's Christian background would have taught him to believe that Jesus was divine, but he later came to see Him simply as a great teacher and reformer. He did not believe Christ was divine because he did not subscribe to the virgin birth (a miracle), the concept of the Trinity, or the resurrection and ascension of Christ (more miracles). In his Bible, Jefferson also chose to leave out many passages from the gospel of John that illustrate Christ's divine nature. He was convinced that "Jesus did not mean to impose Himself on mankind as the Son of God" (5). Jefferson's view of Christ as one of the world's great moral teachers was mainly based on Joseph Priestley's writing on the subject. However, Jesus Himself had an impact on Jefferson because His words weren't empty; He lived His life according to His own instructions so people

had an example to follow. When Jefferson was picking out passages for his Bible, the Sermon on the Mount, the parables of Jesus, and the story of the Good Samaritan were all texts he included. All of these passages were meant to teach the people a better way to live, to reform society. Seeing Jesus as a reformer of society was unique to Jefferson. In fact, Jefferson believed that Jesus' attempt to change the moral institutions of His time was what got Him killed. The Christian explanation for the death of Christ- that God sent His Son to be the Savior of the world, to redeem us, to make a relationship with us possible- Jefferson rejected. Thomas Jefferson was a very logical man, he relied heavily on reason and understanding, which is why he couldn't believe in the Trinity, the infallible Word of God, and the divinity of Christ. His incentive for moving away from his Christian upbringing was that these three concepts simply don't make sense, and I would have to agree with him, except I have something that Jefferson didn't: faith, which is "being sure of what we hope for and certain of what we do not see." Faith allows me to believe in the Father, the Son, and the Holy Spirit. I am also of the opinion that every part of the Bible is applicable to life. I agree that the Old Testament could make God seem cruel and unjust, but I love that part of Scripture because I think it illustrates so beautifully God's faithfulness and His desire to be glorified by all people. I also believe that Christ died for me and that He is God's Son. I try to live my life in such a way that illustrates this last belief because it is definitely the most important of the three.

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under the form of the Cipher Device M-94 from World War I until World War II.

Jefferson labeled himself as a farmer and contributed profoundly to the farming community with the invention of his moldboard plow of least resistance. The moldboard part of the plow is the part that lifts up and turns the sod that is cut by the iron share and colter. Jefferson wanted to design a plow that would require the least amount of force to make the lifting and turning process as efficient as it could be. He incorporated mathematics into the design which he said, in a letter to John Taylor, "I have imagined and executed a mould-board which may be mathematically demonstrated to be perfect as far as perfection depends on mathematical principles." He then later goes on to describe its design:

> "It is on the principle of two wedges combined at right angles, the first in the direct line of the furrow to raise the turf gradually, the other across the furrow to turn it over gradually. For both these purposes the wedge is the instrument of least resistance."

His plow could also be easily made and duplicated adding to its usefulness. As he wrote John Taylor, "it may be made by the most bungling carpenter and cannot possibly vary a hair's breadth in it's from." In later years, Jefferson began having his moldboards cast in iron; and as written to Charles Willson Peale, the iron moldboard was "so light that the two small horses or mules draw it with less labor than I have ever before seen necessary." Jefferson was proud of his moldboard, and again it added to the title he chose to be called by–farmer.

Even after all of these inventions, many people do not realize that Thomas Jefferson refused to take out a patent. This is one reason is why so little is known about his inventions and designs and why he went unnoticed as an inventor. Even when he became head of the United States Patent Office in 1790, he refused to patent what his inventions because he was against monopolies in any form. Regardless of his refusal to patent his inventions, Jefferson documented well what he did and his inventions can still be seen. Some of them are still used today.

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